THE

Baptist Magazine.

DECEMBER, 1821.

MEMOIR OF THE REV. ROBERT DUNLOP.

Mr. Dunlop was born March 28, 1775, in Drumgaw, in the county of Armagh. His parents, who were Seceders from the church of Scotland, brought up their children in the fear of God. His father was a respectable tradesman, and was occasionally assisted in his business by Robert his only son; but his mother was desirous from his youth that he should be *educated for the ministry*. This however she did not live to see realized.

It appears that even in his younger years our departed brother enjoyed the good will of his associates, and was what may be termed a well-disposed youth. But however excellent any individual may appear to his fellow-creatures, something is still lacking. "All have sinned and come short of the glory of God;" and therefore, "If ye would enter into the kingdom of God, ye must be born again," may be addressed to every child of Adam.

The instrument of producing this change in the present instance was the late Rev. G. Hamilton of Armagh; and the particular sermon was founded on these affecting words, John iii. 18, "He that believeth on him is not condemned, but he that believeth not is condemned already," &c. By this text and sermon he was convinced that he was in a condemned state before God, and was for a long time in great distress of mind, not being able to discover the way of salvation through the finished work of Christ. Nor was it till he went to Edinburgh that he enjoyed "the glorious liberty of the children of God," by a more clear discovery of divine truth, and by the application of it to his own mind.

It was not till the year 1798, that he made a public profession of religion; but he was then distinguished in the congregation by his extensive knowledge of the scriptures, his gift in prayer, and his zeal for the cause of Christ. Soon after this several persons in the congregation began to go in different directions in the country to hold prayer-meetings, and to read Burder's Village Sermons, &c. among whom Mr. Dunlop was very active; and many now living can testify by their happy experience that much good was done in this way.

About this time a change took place in the form of church government at Armagh, from the Seceding to the Independent order, the minister and most of the congregation thinking this

the most scriptural. Of this number was Mr. Dunlop; but he had to feel the effects of his father's disapprobation of this measure, by his property being curtailed, on account of his "disgracing himself by *forsaking the religion of his forefathers.*"

In the year 1802 Mr. Dunlop went to an academy in Edinburgh, where he remained three years. "But," says a fellow-student, "he never lost sight of the grand object;" the truth had still an impression on his mind, and he was among the first of the students who went out round Edinburgh to preach the gospel.

On his return to Ireland, after preaching in different places, he was settled in Colerain, where he laboured six years and a half, and many seals were given to his ministry. At this time his views respecting baptism were changed; he saw that none but believers were the proper subjects of that ordinance, and that when scripturally administered it must be by immersion; and accordingly, when a Baptist minister came to Colerain, he was baptized by him. Again, he found that, by strictly obeying the dictates of his conscience, he incurred the displeasure of some who had previously appeared to be his best friends.

In May 1812 he had so severe an attack of the pleurisy that his life was despaired of; but health being restored, he resumed his delightful work. In November, 1814, soon after the formation of the Baptist Irish Society, he was engaged by the Committee of that Society as one of their Itinerant preachers, and was appointed to preach in the town of Sligo and its vicinity, where his efforts were blessed to the conversion, edification, and consolation of many.

His talents as a *preacher* were not what are generally understood by the term *popular;* but his extensive acquaintance with scripture, his facility in expounding the word of God, and his very peculiar manner of conversing on religious subjects, rendered him extensively useful. These qualifications for usefulness were not a little strengthened by the very *rare spirit* that he cherished, and universally evinced; for of Mr. Dunlop it may be truly said, that if "the poor in spirit, the meek, the merciful, the pure in heart, and the peace-maker," be blessed, he was blessed. He *was blessed* by many of his fellow-creatures while on earth, and those who knew him best, feel assured that his glorified spirit is now blessed in the celestial world. And if one circumstance more than another contributes to the happiness of the inhabitants of heaven, to our deceased friend *that* will be his dislike of contention: *peace* seemed to be the only atmosphere in which he could breathe; *peace* was the spirit which he evinced; and *peace* was what he in every way endeavoured to promote.

During his residence in Sligo, as well as before he came thither, Mr. Dunlop gained the esteem of persons, not only of different ranks in life, but of different denominations in religion. He possessed the happy art of introducing religious subjects in conversation in the least offensive way, so that even enemies to it were almost insensibly brought to serious reflection—to *think* about their souls; and his *manifest* concern for the spiritual welfare of others, has been the means of bringing them to cherish a lively solicitude for their immortal interests. It is not in the recollection of his friends ever to have heard him speak to the pre-

judice of any *absent* person; and if this was attempted in his presence, he would invariably endeavour to turn the conversation.

His love of peace was also evinced in reference to the religious opinions of others. When they differed from his own, even on some important question, his strongest language was generally "You will see otherwise by and by;" or, "Well; think of that again." Such conduct endeared him to those who differed from him, and occasioned many to come to him for information, knowing that he understood and followed the injunction of the apostle, "Be gentle, showing all meekness unto all men." It is no small confirmation of these remarks, that on leaving the town of Sligo, some ladies of the *established church* presented Mr. Dunlop with an elegant quarto Bible, as a testimony of the high esteem which they entertained for his character.

In the year 1818 Mr. Dunlop was removed, by order of the Committee of the Society with which he was connected, to Athlone, where a small church and congregation, raised by the efforts of the Society, had become destitute of a minister by the removal of the Rev. Mr. Thomas, to superintend the Society's schools in the county of Clare. Here also Mr. Dunlop's usefulness was apparent, in his expositions of scripture, and in his social conversations, particularly among the officers in the army, several of whom, there is reason to hope, were brought, through his instrumentality, to enlist under the banners of the cross, and to become the willing and zealous subjects of the King of kings. And here also, by his loving spirit, his gentleness of manners, and his disinterested zeal, he gained the good will of all who had the happiness of an acquaintance with him.

A mind thus directed, a conduct thus holy, and a spirit thus manifestly above the world, strongly evinced that his "citizenship was in heaven," and that his "affections were set on things above." Accordingly, a few days previous to his departure, in conversation with a friend, he said, "I am willing to go whenever my Lord pleases to call me." His death was sudden and unexpected. He retired to rest as well as usual, desiring to be called at six in the morning, that he might attend preaching in the Methodist chapel. The servant knocked at the door at the time appointed; but no answer being given, she supposed he was asleep, and made no further efforts to wake him. On his not coming to breakfast, the door was broken open, and it was found that he had died of apoplexy; "he *was not*, for God took him."

Thus died this man of God, June 22, 1821. "Mark the perfect man, and behold the upright; for the end of that man is peace."

OXFORDSHIRE CIRCULAR LETTER.

(Concluded from Page 469.)

6. You will suffer, brethren, from your pastors and elders, who wish above all things your spiritual good, a few words of exhortation and of caution, respecting some important duties which our present station and circumstances in the church of Christ demand.

In taking a brief survey of the conduct of those who once filled

the post which we now occupy, whose character is made up and registered for eternity, the reflection must forcibly strike our minds, that every year we spend on earth is filling up our own character; each adding a most important page to the history of our own lives, which must be published to surrounding worlds in close connection with that history which we have now contemplated, at the day of final retribution. "Seeing we look for such things," how much should it be our care to imbibe larger degrees of the spirit of love and holy zeal; to labour more abundantly, that we may be found in peace of him who can never smile on the slothful servant, or withhold his approbation from the diligent and faithful! For this cause we would warn every one, and teach every one of you who are committed to our care, whether a communicant, or yet only an attendant on our ministry, most fervently desiring that we may present you all accepted before Christ at his coming.

Addressing ourselves more particularly to those who constitute the churches under our care, we feel it right to blend expressions of caution with those of approbation. Be not inattentive to those among you who discover evidences of incipient piety; but watch the earliest dawn thereof with holy care, and meet it with the kindest expressions of a judicious friendship. A thousand kind and proper things are uttered by pious friendship, which, though too particular to find a place in public instruction, are useful in a high degree, if introduced in a well-timed and appropriate conversation. That you are not eager to make proselytes to your own churches, is a virtue to be commended; but a promptness to lead inquirers in the path of truth, like that which Philip discovered towards Nathaniel when he led him to Jesus, well becomes the members of any Christian society, and is one of the most pleasing and most effectual means, from which each of them will derive support according to its diligence. We would caution you against the contrary danger, which is that of indiscreet haste in the admission of new converts to a public avowal of their faith, and to a place at the holy table. Of this evil, we know not any instances, and we believe you are watchful against it; yet it is perhaps a fault to which smaller and recently formed churches, and some whose minds are naturally ardent, may be most exposed. "Let them first be proved," is a salutary caution in this as well as other instances, and we trust it will be applied especially to the consideration, whether the candidates have by *their whole spirit and conduct given proofs of their devotedness to the service of Christ.* The dangerous sentiment (which we regret to see countenanced even by evangelical ministers of other communions,) *that the Lord's supper is to be administered to wordly and unconverted persons, as a means of leading them to repentance, as well as to those who have through grace believed, for a solemn profession of their attachment to Christ, and a means of its increase,* has not found, and we trust will never find, an advocate in our churches. "When the King cometh in to see the guests" at his holy table, we cannot think of a character more awful than that of a communicant who "has not on the wedding garment," who is a stranger to communion with Christ, and bears with him the unaltered enmity of the carnal heart against

the humbling and purifying doctrines of the cross. Let us not offend our Lord or injure his cause by guiding into our churches any but those whom we fully believe to have been "renewed in the spirit of their minds." Others, having no root, will wither away; or they will prove but roots of bitterness, which, springing up, will defile many. A numerous church is desirable indeed, if it be a holy one, but not otherwise; since no other kind of increase can be permanent, or will in the end prove valuable.

These remarks are closely connected with *the preservation of holy discipline, regulated by the express commandment of Christ.* If immorality of any kind be tolerated within the pale of our communion, the glory is departed, and the doom of such a church, if it repent not, is sealed. If we now hastily admit to fellowship persons of a worldly spirit and an incorrect conduct, by whom shall Christian discipline be *hereafter* sustained? That church *must* fall into decay which is constituted of members too loose in their lives, or too indifferent to a spirit of piety, to reprove, with any hope of benefit, those who deviate from the way of righteousness. We hope also that all our Christian brethren are too well taught in the mind of Christ, and too watchful over their own spirits, ever to suffer any temporal concern, or personal misunderstanding, to interfere with the sacred duties of attending on Christian ordinances in a spirit of Christian charity, or to be urged as an excuse for the neglect of obedience to him, who, with equal authority and love, saith, "Do this *in remembrance of* ME." These observations, brethren, are suggested not as reproofs of existing evils, but as a guard to your present and future peace and prosperity.

Allow us to add a still stronger admonition on a subject not remote, at least in its consequences, from that which we have just stated—a subject which we greatly fear that all our christian friends do *not* regard as they ought to do, with a spirit of holy and determined obedience to the will of Christ, our supreme Ruler and Lord. We refer, with regret, to the frequency with which professors of the name of Christ can choose for their future companions in life those whom they themselves acknowledge to be destitute of personal piety, and with whom it is impossible therefore that they should walk together as fellow-heirs of the grace of life. The effects of a deviation from the rule of Christ in this instance are, as our churches can often testify, some of the chief hindrances in religion which we have to bewail; and we fear that, through the levity with which this evil is treated, it may become in a high degree injurious to the cause of Christ among us. We have observed with pain, that apologists for these irreligious connections often urge that *good may arise out of the evil;* but we earnestly entreat them to abandon the dangerous maxim that would lead the professed disciples of Christ to *do evil that good may come.* With the law of Christ in his hand, and the love of Christ supremely ruling in his heart, let every one kneel and say, "Lord, what wilt thou have me to do?"

Before we close our list of *cautions,* allow us to add one which respects the *Christian ministry, and its due support.* This is a subject which pertains to our congregations at large, since all are deeply interested in that conduct,

whatever it may be, which God has been pleased usually to bless, for the raising up and preserving an efficient ministry amongst us. We observe with great pleasure, that our churches have, in later years, discovered an attention, which we hope will be persevering, to the education of young ministers; but when, brethren, shall we see them enabled in after life to improve that education, of which in youth they lay but the foundation, and to apply its benefits to their respective congregations, by *devoting themselves wholly to their ministerial work?* When shall it be said, "No man that thus warreth is entangled with the concerns of this life, that he may please him who hath called him to be a soldier?" If, however laudably engaged in other works of piety, our churches should unhappily neglect the great duty to which we have thus alluded, we much fear it will be in vain for them to expect any great or enlarged prosperity. We most earnestly hope, on the other hand, that every christian pastor among us will suffer nothing but urgent necessity, personal or domestic, to remove or divert any part of his attention from the duties, whether public or pastoral, which he owes to the flock of God committed to his trust.

The Christian ministry may also be supported in its essential interests, by regular, early, and serious attendance on its instructions; by holy prayerfulness for its success; by every kind attention to those smaller, but oft recurring difficulties, by which its labours are discouraged or suspended; and by a daily and constant attention to the kind and pleasing precept, "Encourage them in the Lord."

7. *We subjoin a few affectionate requests, and we offer them with that respectful confidence of their acceptance, which is congenial with the habitual temper of our minds towards the people of our charge.*

We confine not our love to those who are already members of our respective churches: on the contrary, we long to see many bear that sacred relation to us which they yet hesitate to assume; and as we must give a solemn account of our conduct towards all our hearers, we trust we are earnestly desirous that all may obtain salvation and eternal glory. Allow us then to entreat all those in our congregations who love the Lord Jesus, to avow that love, to profess his name, to declare on the Lord's side, and stedfastly to adhere to his cause. None of you, we hope, will be contented to be *hearers only,* because that would be to deceive your own souls. Look at the rising storm, and survey the ark of safety. Hesitate not, but enter in and be for ever safe. Zion is a secure dwelling place; and could we see our beloved friends enter therein, it would to us and them be a truly happy one.

As, next to your immortal safety, we desire your present honour and felicity, we request also your attention to that due *proportion of character*, which is so necessary to adorn *in all things* the doctrine of God our Saviour. We read in the word of God of the character of one, on whom the severest criticism could fix no censure, *save in the matter of his God.* Let us eagerly covet this honour in all its parts. If attention to religious duty, with constancy, zeal, and fervour, be your whole reproach, then happy are you. If as parents you are pious, firm, and gentle—if as children you are humble, dutiful, and affectionate—if as ser-

vants you observe towards your employers all good fidelity—if at the family altar, as well as in the house of God, you are constant and serious—if in general conduct the young shall study reverence of age, respect for its counsels, and every method of requiting parents for the ten thousand anxieties which their children's welfare impresses on their hearts—if it be the mutual study of the aged and the young to benefit each other, by kind indulgence and paternal counsel on the one hand, and by prompt and dutiful activity on the other—if the elders rejoice to aid the exertions of youth, and the young honour those whom Christ hath appointed to guide his flock—if one principle, the common good, and in that the glory of Christ, animate every heart (and no other is worthy of the heart)—if clothed with humility, and inspired by benevolence, all press forward in the cause of God with one accord, then "righteousness shall look down from heaven; and truth shall spring out of the earth.—The Lord shall give us that which is good when he setteth us in the way of his steps."

Such a conduct, you are well aware, will tend effectually to promote the internal prosperity of our congregations. That you may procure due respect from other Christian communities, and *deserve* at least a good report of all men, we entreat you, brethren, to cultivate a spirit of liberality and candour to the utmost extent of those limits which truth and integrity prescribe; to maintain on all occasions your well-known attachment to the throne, and to the constitution of your country; to avoid carefully every tumultuous assembly, and to prove your gratitude to God for the unspeakable blessing of religious liberty, by rendering, in all civil concerns, due obedience to the king, and to all that are in authority under him, because this also is right in the Lord. Of conformity to the world in its favourite pleasures you will be constantly aware, yet to all you will be affable and courteous; pursuing whatsoever things are virtuous and lovely, and worthy of praise. You will see that no man render railing for railing, but contrariwise, blessing; and who is he that will greatly harm you, if ye thus follow that which is good, before God and towards all men?

The support you have hitherto rendered to Sunday Schools, Bible Societies, Christian Missions, and the distribution of Religious Tracts, will be constantly renewed, and on no account suffered to become languid. As long as you are thus humbly and zealously employed for God, his blessing shall be with you.

8. *In concluding this address, we ask with anxiety, Shall it not be successful? Shall it not in some good degree excite our churches to new activities for Christ and his cause?* These questions admit of a hopeful solution. If the love of Christ be *shed abroad in our hearts, by the holy Spirit given unto us,* this shall be the happy result; for the love of Christ necessarily includes the love of our brethren; and if the former be ardent, so also shall be the latter. The love of Christ necessarily includes the love of immortal souls, and a longing for their conversion; and if the former be ardent, so also will be the latter. The love of Christ necessarily includes a desire for the universal extension of his kingdom; and if the former be ardent, so also will be the latter. What then is necessary but a solemn re-

gard to the holy precept? "Ye, brethren, building up yourselves in your holy faith, keep yourselves in the love of God, looking for the mercy of God unto eternal life." Shall not believing fervent prayer procure an abundant effusion of the sacred influence of this grace, constraining, bearing us powerfully along in that course of obedience, in which we shall imitate our divine Master, and secure his eternal approbation?

Survey carefully, brethren, by helps always at hand, the districts through which we have hastily passed in the foregoing history, and you will observe, with deep regret, large tracts of country still morally desert; still unoccupied by faithful ministers of any denomination; by public instructors, who *seek* in order that they may save those that are lost; who possess the spirit expressed in the affectionate expostulation of our Lord, "O that ye knew in this your day the things which belong to your peace!" Our Lord had compassion on us, and shall we not have compassion on our fellow-sinners? Is not each sinner converted, a soul saved from eternal death? Let each in his station come to the help of the Lord. The harvest is great; the labourers are few—Much land remaineth to be possessed—Time is short—Our lives fleet away—The day shuts in: the night is at hand—Our history is closing, and our great account, quickly succeeding, shall present all to our view without the possibility of amendment—What our hands find to do, let us do it with our might—All will appear small and unsatisfactory to ourselves in a dying hour—All *is* infinitely small, compared with our obligations to him who loved us, and gave himself for us. Yet if we act under the influence of his love, what may we not expect, ere yet all of us who now live shall close our mortal race? It cannot be too much to expect that he will honour the Christian ministry, and the exertions of his people, with far greater degrees of usefulness than they have yet known; that some of us shall yet see larger portions of the desert blossom as the rose, and bring forth fruit as the garden of the Lord. This expectation is not presumptuous, for it is founded on the faithful promises of God. Let it then be cherished in the way of well doing, and it will lead on to its own full and delightful accomplishment.

In connection with this animated hope, and tending greatly to its support, we are thankful to observe amongst our fellow christians in general a deeper conviction than we had hitherto witnessed, of the necessity and infinite importance of the influence of the Holy Spirit, in order to render the means of grace successful to the edification of the church, and the regeneration of the world. We trust this conviction will become universal, and thus secure a full, constant, and serious attendance on those assemblies in which prayer is wont to be made, whether in a social or a more public manner. If at our quarterly and annual meetings a large portion of the *public* services were allotted to prayer, or if one of the prayers in each service were expressly devoted to the object now stated—if, also, the members of our churches and congregations should consider it to be their duty and their privilege to attend these public meetings of the Association, in far greater numbers than they have yet done, (though such attendance should involve some small sacrifice of worldly interest,) for the sake of

aiding us in these solemn exercises —if the blessed prediction be fulfilled, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; and the inhabitants of many cities shall say, We will go also"—finally, if the minds of all, both ministers and people, shall be deeply imbued with the spirit of supplication, which "giveth the Lord no rest, till he make Jerusalem a praise in the earth;" then shall Zion soon adopt the grateful song; "The Lord hath done great things for us, whereof we are glad." The blessed God challenges his people (if we may so speak) to these duties: "Prove me now herewith, saith the Lord, if I will not pour you out a blessing."

These counsels and admonitions, which we have addressed to our Christian brethren with equal freedom and affection, we leave to their serious consideration and the divine blessing; cheerfully anticipating the accomplishment of those important objects to which our attention has been directed. And, since the growing prosperity of Zion affords us felicities to which the present life can add nothing greater, let us regard these as our preparation to enter the "general assembly" of the redeemed which is before the throne of God. An innumerable company of angels, and of the spirits of just men made perfect, await with joy our approach to their society. Each watchful saint, looking and longing for the coming of the Lord, shall soon say, "Now lettest thou thy servant depart in peace—I have finished the work which thou gavest me to do—To depart and be with Christ is far better."

HISTORY
OF THE
BAPTIST CHURCH
AT
BATTLE, SUSSEX.

FROM the earliest information that can now be obtained respecting the *religious* history of the town of Battle, it appears that, previously to the year 1776, the only place in it erected for the use of those who could not conscientiously conform to the ecclesiastical establishment, was a small meeting-house in which a congregation of Presbyterians assembled. When this place was erected cannot now be ascertained. About eighty years ago, the congregation was in a flourishing state, and enjoyed the labours of an evangelical minister; but, gradually departing from the simplicity and purity of the gospel into Arianism and Socinianism, they at length dwindled into nothing, and their place of worship was shut up.

Some time in the year 1776 the Rev. G. Gilbert, (then pastor of the Independent church at Heathfield,) whose name deserves to be had in everlasting remembrance for his indefatigable exertions to spread the gospel in this neighbourhood, came to Battle, and preached in the open air, generally under the shade of a wide-spreading oak at the entrance of the town. Amongst those who, on these occasions, attended the ministry of Mr. Gilbert, was a young man whose name was Vidler, a native of Battle. Upon him the preaching of the gospel appeared to have had its desired effect; and after a little time he was baptized at Rye, upon a profession of faith in the Lord Jesus Christ, by the Rev. Mr. Purdy,

then pastor of the Baptist church in that town.

In 1778 Mr. Vidler began to preach; and in 1780 a church was formed, consisting of twelve members, of which Mr. Vidler was ordained the pastor. Such was the *origin* of the Baptist church in this town. The congregation assembled in a room hired for the purpose till 1782, when they obtained the place formerly occupied by the Presbyterians. This was soon found to be too small to accommodate the hearers, and a new meeting-house was commenced in 1789, and opened April 11, 1790. Unhappily, about this time, Mr. Vidler drank deeply into the principles of Winchester and others respecting the doctrine of Universal Salvation; and at a church-meeting, held on Christmas-day, 1792, he informed the church that it was his intention in future to preach that doctrine. The church at this time consisted of *one hundred and sixty-eight members:* Mr. Vidler having continued to prevent his opinions from being *publicly* known, till he had sufficiently insinuated them among his people in private, to secure him at least a majority, succeeded in persuading them all, *with the exception of about fifteen*, to embrace the antiscriptural and destructive sentiment, that the finally impenitent will not be everlastingly punished!!! In the following year, the late venerable Secretary to the Baptist Mission wrote him a private letter of expostulation, (which afterwards, with several others, appeared in print,) in which he affectionately says, "Beware of the whirlpool of Socinianism. From what I understand of the nature and tendency of your principles, it appears to me that you are already within the influence of its destructive stream." This, alas! proved to be a correct view of Mr. Vidler's situation. He removed to London, and became pastor of a church there holding the doctrine of Universal Salvation. In a few years he became a Socinian; and as he was accustomed annually to visit his native town, he readily communicated every change in his sentiments to those to whom he formerly preached, who, having followed him in his first aberrations from the truth, continued to follow him till he had plunged them in the "whirlpool of Socinianism." By this means, the meeting-house, erected in 1790 for the promulgation of evangelical sentiments, has for many years been used as a Socinian chapel.

The fifteen individuals, who considered that Mr. Vidler on embracing the doctrine of Universal Salvation had given up a very important part of the gospel testimony, separated themselves from his communion, and assembled on the Lord's-day at each other's houses for prayer, occasionally obtaining neighbouring ministers to preach to them. Afterwards they hired a room for public worship; and, in 1793, Mr. J. Brown, who was called to the ministry by the church under the pastoral care of the Rev. E. Trivett, at Worstead in Norfolk, came to Battle, and preached to them till the end of the following year.

From this time till the close of 1795, Mr. Burton (serjeant in the Warwickshire militia) and Mr. Bourdergham (sent out by the church at Folkstone, Kent) preached to them; when the Rev. J. Davis (late pastor of the Baptist church at Ramsey, Huntingdonshire) visited Battle, and in 1796 was ordained the first pastor

of this newly-formed church. Under his ministry the congregation so much increased, that the room hired for worship was too small, and a meeting-house, capable of accommodating about two hundred persons, was erected in 1798. Mr. Davis remained pastor of the church till 1802.

In 1803, Mr. J. Bagnall, formerly a member of the church, but who had removed into Leicestershire, and had become a preacher, was, on being warmly recommended, invited to visit them. After preaching some time he greatly verged towards Antinomianism, and divided the church, part of which went away with him, and assembled at a private house in the town.

In November, 1806, Mr. J. Kingsmill was ordained pastor of the church, and continued so till his death, which took place January 6, 1819. For upwards of six months previous to his death, Mr. Kingsmill was unable to discharge the duties of his pastoral office. During this period, and till Midsummer, 1820, (a year and a half,) the church was supplied by Mr. W. Bailey, a student at Stepney Academy, and Mr. W. Groser, late pastor of the Baptist church at Prince's Risborough, Bucks. It is gratifying to record that, for the last two or three years, the profession of Socinianism, Free-thinking, and Infidelity, (into which almost all the persons who embraced Mr. Vidler's sentiments had fallen,) have evidently declined, and a greater disposition to hear the gospel has discovered itself among the inhabitants of the town, and its adjacent villages, than had been witnessed for twenty years. The congregation having gradually increased, and the place erected in 1798 being every Sabbath crowded to excess, and many going away because they could not obtain admittance, the friends of truth felt themselves bound, if possible, to procure a larger place of worship, especially as there is no other place in the neighbourhood, within a circle of seven or eight miles, in which evangelical sentiments are preached. Accordingly, a plain, neat, and commodious chapel was commenced September, 1820, and opened February, 1821. (*Vide Bap. Mag. May*, 1821, *p.* 213.)

In June, 1820, Mr. James Puntis, late student at Stepney Academy, having been recommended to the church, was invited to visit them; and on the day after the opening of the new chapel he was ordained their pastor.

From the above statement it appears, that there has been a Baptist church in this town about forty years. The various, and some of them painful, circumstances, through which, during that period it has passed, suggest some useful and important reflections.

It says to all our churches, *Beware of the beginnings of error.* It is folly to despise the day of small things. The stately oak, whose trunk defies the power of the tempest, sprang from a diminutive acorn. The introduction of error into the church of Christ, is like the letting out of water;—the aperture at first may be too small to admit a man's hand, but it gradually becomes large enough to admit the desolating torrent. Indeed it is very difficult to say what is small in error; for that which in its commencement appears trivial, becomes tremendously great in its consequences. Mr. Vidler, who, in the latter part of his life, travelled the kingdom as the apos-

tle of Socinianism, collecting together large congregations in many of its populous towns, by circulating handbills that he was about to preach at such a place and time, on a given subject, *began* his career of error by denying that the wicked shall go away into *everlasting* punishment. When he and the people to whom he preached were told, that, by embracing the doctrine of Universal Restoration, they were paving the way for the introduction of Socinianism in its most disgusting forms, they felt indignant at the charge, and pronounced it impossible. Yet in a very few years both pastor and people presented an awful example of the facility with which men, who have given up one part of revealed truth, can persuade themselves to renounce another. Let us then beware of giving up, or even holding with a loose hand, any doctrine of the word of God. Truth is like gold;—every part of it, however small, is valuable. Whatever God has thought of importance enough to reveal, must be sufficiently important for us to receive. Had the church under Mr. Vidler's care considered this, they would not so hastily have admitted his errors; nor is it probable that the place erected for the glory of the Redeemer would have been devoted to the promulgation of doctrines that degrade and dishonour him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

To trace the apostasy of Mr. V. from its commencement to his death, when it would have been difficult to say whether he had any fixed views of truth or not, would be an interesting employment, but would far exceed the limits of this paper. If traced to its true source, it will be found to have originated in that spirit of pride and self-complacency which was natural to him; but it was cherished and inflamed by the popularity which he had acquired. Though destitute of the accomplishments of literature, there was every thing about him adapted to attract the attention and admiration of his audience. His figure in the pulpit was commanding; his voice melodious, and of fine compass; and his attitude inclining to the graceful. In his native town his ministry excited considerable attention; the church and congregation rapidly increased; and abroad as well as at home his preaching secured him a large share of public approbation and esteem. His general conduct soon convinced his more discerning and pious friends, that popularity had a pernicious influence upon his mind, in leading him "to think more highly of himself than he ought to think." His discourses became superficial, and sadly deficient in what might be termed evangelical savour, so grateful at all times to pious ears. Popularity now became the object of his ambition; and, unhappily for himself and others, he sought it by the introduction of something new. Thus having once indulged a spirit of speculation on religious subjects, there were no limits to his wanderings. "Let him that thinketh he standeth take heed lest he fall."

The history of this church affords *a strong presumptive argument against the doctrines of Universal Salvation and Socinianism.* In the judgment of discriminating and pious persons the moral tendency of any doctrine is a good criterion by which to

decide whether it be of God; for "the truth as it is in Jesus" is "according to godliness." This was the ground which the late Mr. Fuller took in comparing the Calvinistic and Socinian systems. It is also the criterion which the scriptures give us;—"By their fruits shall ye know them." "He that doeth *not righteousness* is not of God." The advocates of Universal Salvation and Socinianism have had a fair opportunity in this town, during the last thirty years, of trying the moral tendency of these doctrines upon the minds of men; and the result has invariably been, that the doctrine of Universal Salvation tends to Socinianism, and that Socinianism is the high road to Infidelity. Facts are stubborn things. And it is a melancholy fact, that, with very few exceptions, all the persons in this neighbourhood who embraced Mr. Vidler's views of the condition of the finally impenitent hereafter, are either Socinians, or are gone into the world and have given up religion entirely, or are Freethinkers—a class of disguised infidels, or are professed Deists. Probably the history of the dissenting interest throughout the kingdom will not furnish an instance, in which so great a number of persons, calling themselves Christians, have so awfully and so rapidly departed from the truth as it is in Jesus. What a warning is this to professors of religion! Who does not tremble at the relation of such circumstances, and feel constrained to pray more importunately than ever, "Hold thou me up, and then I shall be safe?" If Mr. V.'s ministry, after he became a Universalist, had been more friendly to the promotion, amongst his hearers, of a life of sobriety, of righteousness, and of godliness, than before that period, this would have been an argument that he had changed his sentiments for the better. But this was not the case. By teaching men to cherish diminutive ideas of the *punishment* of sin, he was instructing them to entertain inadequate ideas of its evil. Instead of looking at it as "an evil and bitter thing to sin against God," they would naturally consider it as a very venial thing. That all men will be saved, speedily became the topic of general conversation for many miles round, and multitudes embraced it, especially amongst the most profligate. The reader will readily perceive that the general circulation of such a sentiment was abundantly adapted to lower the standard of moral virtue, when he is told that an abandoned individual, whose practice it was to stagger through the street in a state of intoxication, was accustomed to vociferate as he reeled along, "Oh, we shall all be saved now; if we do go to hell it will only be for a little while, for VIDLER HIMSELF SAYS SO!!!" And when it is recollected that the effect of the preaching of this doctrine upon the minds of those who professed religion and composed the church, was such as to lead them to deny the deity of Christ, the efficacy of his death as an atonement for sin, and the necessity of the work of the Spirit, and finally, in many cases, to embrace Infidelity, what is the conclusion to which every reflecting mind must come? Is it not, that this doctrine cannot be of God? Great and astonishing effects followed the ministry of the apostles; but the doctrine which they preached taught men "to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world."

The writer cannot conclude without remarking how wonderfully the power and grace of the Redeemer have been displayed in preserving his church in existence in this town, where for a series of years the god of this world appeared to reign with undisputed authority. Amidst the contest of religious opinions—a contest, probably as fierce, and certainly more pernicious in its results, than that between William and Harold on the spot where the town of Battle is built, and from which it takes its name—the spirit of true religion seemed to have entirely evaporated. We have seen that it was the pestilence of Socinianism that blighted and destroyed the Presbyterian church in this town; and we have also seen that the church under the care of Mr. Vidler suffered much from his apostasy. Yet there were a few preserved by grace divine from "making shipwreck of faith," and from following those unto whom it happened according to the true proverb, "The dog has turned to his own vomit again, and the sow that was washed to her wallowing in the mire." They have persevered through many difficulties, and have had to contend with violent opposition. "The Lord, however, has done great things for them, whereof they are glad. He has lengthened their cords and strengthened their stakes," and given them the prospect of still larger increase. Whilst, in looking back, they are constrained to sing of judgment, in looking at their present condition they are compelled to sing of mercy; —"Not unto us, not unto us, O Lord, but to thy name give glory, for thy mercy, and for thy truth's sake."

Battle. J. P.

SCRIPTURES MISAPPLIED.

THE genuine sense of Scripture ought to be adhered to, in order to which the connexion should always be considered. Detached passages are frequently quoted to prove important truths; and yet the sound may be attended to, and not the sense. Such a misapplication of scripture not only hurts the cause which it attempts to defend; but may also have a pernicious effect upon the minds of those, who have no cordial love to the truth. The following texts are, in my opinion, examples of what I have here advanced.

Tit. i. 1. *The faith of God's elect.* This text is often used as denoting, that the faith of true believers differs from the faith of those who believe for a while and then draw back to perdition. This is a truth; but not the truth here intended. Faith here means, not a *belief* of the truth, but the truth *believed; the truth which is according to godliness, the common faith, the faithful word, sound doctrine.* Compare ver. 4, 9. chap. ii. 1, 2.

Rom. xiv. 23. *Whatsoever is not of faith is sin.* This text is often used to prove, "that works which do not spring from faith in Christ are not pleasant to God." (Ch. Eng. Art. xiii.) This is an important truth, but not the truth here intended. *Faith* here means a persuasion of the lawfulness of some particular action.

Col. ii. 12. *Faith of the operation of God.* It is true that saving faith is the effect of a divine operation upon the mind, as we learn from Ephes. i. 19, 20, and other passages; but it may be doubted whether that is here taught. The interpretation of Dr. Doddridge and others, de-

serves consideration. His paraphrase and note are as follows. "*Being buried with him in baptism*, to express your desire of dying to sin, as he died for it; *in which* ordinance *also ye were* represented as raised with him, and in consequence thereof, animated to all newness of life *by the belief* you then professed in that wonderful display of *the energy of God*, who raised him from the dead; and thereby confirmed his doctrine in general, and in particular confirmed our hopes of a glorious resurrection and immortality if we continue in a faithful adherence to him."

"Note. *Belief in that energy of God.* Whatever evidence there may be from other scriptures, to prove that faith is the effect of a divine operation on the mind, of which I am fully persuaded, (Ephes. ii. 8,) yet I think the genius of the Greek language affords an argument, which they who understand it must feel, on reading this passage, to prove that it is not the sense of this text, *δια της πιστεως της ενεργειας*. Thus *πιστις αληθειας*, is belief of the truth, 2 Thess. ii. 13. And *πιστις τε Κυριε* the faith of our Lord Jesus Christ, or believing on him, Jam. ii. 1. Compare Phil. i. 27, where *πιστις τε ευαγγελιε* is believing the gospel."

1 Cor. ii. 9. *Eye hath not seen, nor ear heard*, &c. This is true of future happiness. *It doth not yet appear what we shall be.* But this part refers to that *wisdom of God in a mystery, which was revealed to the apostles, and which they spake.* Compare verses 7—13.

Heb. xiii. 7, 8, 9. *Considering the end of their conversation, Jesus Christ*, &c. The chief end of man is to glorify God and to enjoy him for ever. Christians are not their own; but bought with a price, and therefore should live to him who died for them. God has glorified his Son, and has decreed that he shall be extolled and be very high; and they who are one spirit with the Lord, will feel an ardent concern that Christ may be magnified by them, whether living or dying. But this is not here intended. The word rendered *end* is not skopos but ekbasis, the exit, issue, or close of their lives. Probably, some of those who had been their guides had ended their course by martyrdom, and glorified God by the *manner of their deaths.*

It seems uncertain whether the eighth verse should be connected with the ninth or the seventh. If with the ninth, the meaning is, *Jesus Christ is the same, yesterday, to-day, and for ever.* Therefore *be not carried about with divers and strange doctrines.* If with the seventh, the apostle consoles the Hebrews, under the loss of their pastors, by directing them to consider, that though they were dead, the Chief Shepherd lives for evermore.

Heb. xii. 2. *Looking unto Jesus, the Author and Finisher of our faith.* The word *our* is not in the original, nor is there any need of it. Faith is the gift of God; but the apostle does not here speak of Jesus as the Giver of faith, but as an Example in running the race. The word, *(archegon,)* rendered author, signifies *captain*, or *prime leader*, and this is its uniform sense in the New Testament. In Acts iii. 15, and v. 31, it is rendered *prince*, and in Heb. ii. 10, *captain.* Here it relates to a race, and signifies the chief leader,* and calls us to follow him. The *Finisher of faith* imports that his faith was *perfect* in degree, and that he continued stedfast in

* See Isa. lv. 4. Heb. vi. 20.

it to the *end*, or until he had finished his course and was crowned. The apostle, therefore, having set before the Hebrews the example of the Old Testament saints in their faith and patience, directs their views to a higher and still more perfect pattern of imitation, viz. Jesus, who is the chief Leader and Finisher of the race of faith. His faith was a firm belief of the joy set before him, (Psalm xvi. 9, 10, 11,) and the effect of it was his *enduring the cross*, &c.†

PHILOPHOTOS.

RELIGIOUS TRACT ANECDOTES,

Related by Mr. Ward at the Twenty-second Anniversary af that Society, held at the City of London Tavern, Tuesday Morning, May 10, 1821.

In a certain town in Providence there lived two young men, who were intimate acquaintance. The one was truly pious; but the other, a shopman, paid no due regard to the importance of divine things. The shopman took up a leaf of the Bible, and was about to tear it to pieces, and use it for packing up some small parcels in the shop, when the other said, "Do not tear that, it contains the words of eternal life." The young man, though he did not relish the reproof of his kind and pious friend, folded up the leaf, and put it in his pocket. A while after this, he said within himself, "Now I will see of what kind of life it is, of which this leaf speaks." On unfolding the leaf, the first words that caught his eye were, the last in the Book of Daniel: "*But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.*" He began immediately to inquire what his lot would be at the end of the days, and from this occurrence became truly pious. Now though this was not really a tract, it was a single leaf, and so far resembled a tract as to bear me out in asserting that tracts are found to be efficacious in promoting the eternal welfare of men.

The next circumstance which I shall instance refers to the conversion of a woman of ill-fame. As she was going to the public house, she was met by a Methodist preacher, who without that prudent regard to character which some would have paid, addressed her on the omnipresence of God, and in parting with her, put into her hand a tract written by Dr. Watts, entitled, "*The End of Time.*" Arrived at home, she retired to read this tract, and her importunate supplications for mercy at the throne of grace were shortly heard in every corner of the house. The issue was, that having tasted of that pardoning grace which Jesus died on Calvary to procure, she is now an ornament to her Christian profession.

Soon after I went to India, I distributed a number of tracts in a variety of villages. A man, hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might peruse it; it was granted, and he read it. His soul was so deeply impressed with the importance of its contents, that he determined to relinquish *caste* and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious Christian, and a zealous preacher of the Gospel.

† See M'Lean in loc.

Juvenile Department.

HISTORICAL ESSAYS.

No. XVIII.

On the Corruption of Christianity in Britain during the Reign of Henry IV. A.D 1399—1413.

In our last essay we may be considered to have followed that exemplary Christian, Wickliffe, to the tomb. Of him it may be truly said, that he was a light in the world; while his labours may be compared to salt on the earth. Who that has read of and admired his decision of character, and zeal for God, could suppress feelings of regret for his loss?—a loss which, but for the consoling reflection that "the Lord God omnipotent reigneth," one must have pronounced irreparable. But we know he had finished the work assigned him, and was accordingly called home to receive his reward. Soon will the reader receive the summons: O that it may be welcome; that his work too may be approved, and his reward be glorious!

Great as were the effects which Wickliffe was privileged to see resulting from his exertions in the cause of truth, they were by no means confined to his own time; for, although dead, he lived and spoke in his works in succeeding reigns; and silently and powerfully as the dew, the benefits of his writings diffused themselves, as several of the events of this reign testify.

We have already seen that some, even of the nobles, espoused what was considered by most, the cause of the reformer; among whom was the Duke of Lancaster, the father of Henry IV, and it was even thought that Henry himself had embraced these principles. But how often has a change of circumstances led to a change of sentiments; how often has the sunshine of prosperity been seen to wither and destroy the best purposes of the human mind, when that mind was unbedewed by the essential influences of the Holy Spirit! Henry had no sooner usurped the throne, than he found it desirable for the preservation of his power, by every means to make himself friends. To secure the goodwill of the clergy, he determined on supporting the ecclesiastical establishments; and perhaps he could not have more speedily gratified them, than by punishing the Wickliffites, against whom their outcry was violent and ceaseless. To shield, however, so malevolent a design from the charge of tyranny, it seemed desirable that there should be penal laws against supposed heresy. The clergy were clamorous for such weapons. The genius, the learning, the piety of Wickliffe, had exposed their system. Their cause was too weak and wicked to be supported by such means — the simple and rational means of sound argument, and therefore the whole host of them were unequal to the task. But to persecute, to imprison, to burn, were expeditious measures, alike according with their inclinations and principles. The parliament, therefore, conformably to the royal desire, passed a law, "that when any heretic who relapsed, or refused to abjure his opinions, was delivered over to the secular arm by the bishop, or his commissary, he should be committed to the flames before the whole people." The ignorance and cruelty which could pass or sanction such a law, were not likely to suffer it to grow obsolete. "This weapon," says a celebrated historian, "did not long remain unemployed in the hands of the clergy. Wm. Sautré, rector of St. Osith's, in London, had been condemned by the Convocation of Canterbury; his sentence

was ratified by the House of Peers; the king issued his writ for the execution; and the unhappy man atoned for his differing in opinions by the penalty of fire. This is the first instance of that kind in England." The gratification of the most brutal and iniquitous feelings was the only pleasure resulting from such measures; for was it to be expected that the vast designs of the Great Head of the Church were to be frustrated by worms of the earth, when angels fly at his command, and devils tremble at his power? No: he maketh the wrath of man to praise him; and the remainder thereof he easily restrains.—Hence the blood of the martyrs has ever been the seed of the church; and doubtless it is among the themes of their song, that they should have been so honourably instrumental in advancing the Redeemer's kingdom, for which the noble army of martyrs continually praise him.

Notwithstanding this triumph of popery, the cause of truth was advancing; its progress was slow, but not less certain on that account, which several events of this reign, some of them indeed lamentable, abundantly show. We have seen the ascendancy of the papal power so predominant, as to inflict corporal punishment on a disobedient king, and place a royal crown at a legate's feet; but never, until this reign, have we seen the temporal power so daring as to venture capital punishment on a dignitary of the church. The Earl of Northumberland and the Archbishop of York conspired against the king. The Earl of Westmoreland commanded the royal army, but, to avoid an engagement, he artfully prevailed on the hostile leaders to disband their troops, assuring them all differences were happily adjusted; which they had no sooner done, than he seized them as rebels, and carried them to Henry, who, without trial or opportunity of defence, ordered the Archbishop to be executed. It is probable the rapidity of this discipline might be one cause of its safety; still, as no serious consequences followed, or seem to have been dreaded, it plainly indicates the progress of the temporal over the ecclesiastical power.

Nor was this a solitary proof of the waning influence of papal dominion. The Commons, in their deliberations on means of supply, actually proposed the seizing of the temporalities of the church, to meet the exigencies of the state: and when the Archbishop of Canterbury urged the importance of the perpetual prayers of the church as a substitute for contributions, the Speaker is said to have smiled, and answered, that these prayers were but a slender supply; in which it is to be feared he was but too correct, for it is only the effectual, fervent prayer of a *righteous* man that availeth much. It is true the archbishop was victorious, as the upper house rejected the bill; but the Commons returned to the charge on a future occasion, for which they had prepared themselves, by making a calculation of the revenues they had proposed to appropriate to more important purposes, and found them 485,000 marks a year, comprising 18,400 plows of land. This statement was accompanied by various propositions, and, among others, a proposal for moderating the statutes against the Lollards; but the king returned a severe reply, and to show his sincerity, burnt another martyr before the dissolution of Parliament.

Where crimes and impious customs prevail, we are certain, whatever may be the boasted importance of national religious establishments, that the reception of Christianity is but partial, and that those who have received it have not sufficient influence to prevent the crimes. Many reigns had passed away since popery was established in England, and yet it required a law to be passed in the fifth year of this reign, making it felony to cut out any person's tongue, or put out his eyes—crimes which the act itself describes as frequent: from which we also learn, that notwithstanding the hosts of priests and number of churches, the endless forms and laborious duties, the deluded people had yet to learn the nature of pure and undefiled religion.

H. S. A.

Obituary.

MRS. MARY ROSE,

DOWNTON, WILTS.

Mrs. Rose, after a long and severe affliction, finished her course on Lord's-day, June 4, 1820, in the thirty-seventh year of her age.

She received her first serious impressions, (while young,) under a discourse upon the appointment of the *six cities of refuge.*

Constrained, by the sweet influence of divine love, to give up herself to God, and to follow his example, and submit to his authority, who said at his baptism, *Thus it becometh us to fulfil all righteousness*, she was baptized November 11, 1804, and joined the church at Downton, of which she continued a member till her death.

For some years she seemed, in some degree, to lose the power of godliness; in consequence of which, though constant in her attendance at all other seasons, she neglected the ordinance of theLord's-supper,to the grief of her fellow-christians. But this, during her illness, she bitterly lamented, frequently speaking of it with the deepest sorrow and contrition. Did backsliders know what thorns they are making for their dying pillows, methinks they would even now, with weeping and supplication, return unto the Lord, saying, *Enlarge thou our hearts, and we will run in the way of thy commandments.*

Her affliction was very long and painful; it was accompanied by the fruits of humility, meekness, love, patience, and the other graces of the Spirit, as will appear from the following sentences, which fell from her lips during her illness.

Oct. 18, 1819.—"I feel much darkness of mind—I cannot lay hold of the promises: but this I can say,

'There's nothing here deserves my joy;
There's nothing like my God.'"

Oct. 28.—"I am more comfortable in my mind. I hope I shall possess and evidence the truth of religion, and that it will appear that the Lord has made me meet to be a partaker of the inheritance of the saints in light."

Nov. 1.—"I now find the promises come with sweetness to my mind, and very much support me. I hope the Lord will be with me, and grant me till death, faith and patience, and the consolations of religion."

Referring to her neglect of the ordinance, she said, "I have awfully backslidden; but my neglect arose more from fear than prejudice. I was afraid I had no part or lot in the matter; but I now view things differently from what I once did. I desire to be of the number of the children of God, and I can say, that I love them as far as I think they are such."

Nov. 15.—"I feel that I am altogether sinful, polluted, guilty, and helpless. I hope I do lift up my heart to God; but I am afraid to trust my heart, it is so deceitful and vile. I have desires, but I am ready to suspect whether even my desires are sincere. I know that in me there is by nature no good thing. I have no hope but through him who came to save the lost."

Nov. 22.—"I am going the way of all flesh, and to the house appointed for all living. I have been happy, very happy, since I saw you last. It grieves me to think how many sermons I have heard, and what small advances I have made. I have been, and still feel that I am, a guilty, vile creature. My heart is deceitful above all things, and desperately wicked."

Dec. 6.—"I am not cast down, nor have I very great joys; my mind has lately, in a great measure, been kept in peace, and stayed upon God. To say 'My God,' is a great thing for such a worthless creature; and I am sometimes almost afraid to say it; yet I trust that he is my God, and he sometimes enables me to call him mine."

Dec. 13.—"I seem to see more of the deceitfulness of my heart than

ever I did. I hope I do love the Lord, and I desire to love him more; but my wicked heart is apt to start aside:

'Prone to wander, Lord, I feel it.'

Sometimes I cannot pray; and when I look within, all is dark and vain and wild, filled with unbelief and sin: and then it would be bad with me indeed, did I not know in whom I have believed, and that he is able to keep that which I have committed unto him. Jesus is the only Saviour, and he is an all-sufficient Saviour. I can look no where else for help, encouragement, and hope."

Dec. 26.—"I have been very comfortable the past week; one day in particular, very happy; indeed so happy I cannot describe it. I longed to be gone." But here she expressed, as usual, with her hope, joy, and confidence, her dread of false confidence and presumption, saying, "I hope I shall not presume; I would not wish to presume. My heart is so deceitful. I am afraid to trust my heart. My hope is in Christ alone. He has saved great sinners; and he, I trust, is the Lord my righteousness."

Jan. 3, 1820.—"It is my earnest desire to be transformed into the image of God. I am convinced that holiness is the way of happiness: I never could find any other way. I trust I shall be like him, and see him as he is, and be perfectly holy, and perfectly happy. It seems indeed too much for such an unworthy creature to expect; but Christ is all; whatever I want is to be found in him; and,

'When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing his power to save.'"

March 23.—"I am waiting and longing to be gone. Not that I wish to depart, merely to get rid of my affliction; but I should be glad to get rid of my wicked, hard heart. I want sinless perfection—nothing less than perfect holiness. I wish I could love God more, and glorify him more, and love his people more. I am sorry this was not the case more than it was when in health. I am now willing, were I able, to do any thing for God and his people. I think I could go through floods and flames to glorify him."

May 22.—"There is something so ravishing in that word 'glory,' that it raises my desires: I want the full possession of it; but I hope I shall have much faith, and patience, and resignation, given me: I need much. I have felt some gloominess and darkness of mind, arising from my wicked heart; when I have done sinning, I shall have done suffering. I cannot do the things that I would."

The Thursday before her death she said, "I hope now it will not be long." She was reminded that there remaineth a rest for the people of God. "Ah," said she, "that is what I want—I want rest—Jesus Christ is all, and in all to me."

She was in a very happy frame of mind the evening before her death, and the morning on which she died.

In the prospect of spending the Sabbath in heaven, she said, "It will be a happy day—a happy day to me."

Anticipating the joys and employment of heaven, she three times repeated, "*Crown him* Lord of all." Being asked respecting the state of her mind, she said, "All is well;" and several times repeated the word "happy;" and the last words that could be understood were, "I am very happy."

Her death was improved, at her own request, from Job xxiii. 6. *Will he plead against me with his great power? No, but he would put strength in me.*

J. C.

Downton, Wilts.

ELIZA TAMSETT.

Eliza Tamsett, daughter of Mr. John Tamsett, of Rye, Sussex, died August 16, 1821. On Lord's-day, the 12th, she was twenty-one years of age.—Tuesday, the 14th, she attended the ordination of the Rev. Mr. Smith.—As she had anticipated, so she attended the services of the

day with great pleasure, and at the close of them parted with several of her female friends with much cheerfulness, and apparently in perfect health. In the evening, however, she complained of a singular pain in her throat, which considerably increased during the night. The following day medical advice was obtained, but it proved ineffectual. A locked jaw ensued, and on Thursday, the 16th, she exchanged worlds.

The christian experience and unexpected removal of this young person furnish an additional proof of the incalculable value and supreme importance of vital godliness in early life. For a considerable time her general deportment was such that she was much esteemed by those who best knew her. She gladly embraced every opportunity to attend the various means of grace. Her chosen companions were those who walked in the fear of the Lord. She often called also on her minister, who was in the habit of conversing with her on the concerns of her soul. Her love to the rising generation, producing a concern for their best interests, was manifested by the diligent discharge of the duties of a teacher in the Sunday School.

But that there was some good thing in her heart toward the Lord God of Israel, appeared in the most satisfactory manner in the short and closing scene of her life. From the commencement of her disease, she prayed for patience, and that her senses might be continued; which requests were both mercifully granted. When Mr. Smith, her minister, visited her, and spoke of Christ and his great salvation, she replied in such a manner as to afford pleasing proofs of her knowledge and enjoyment of both. A female friend saying,

"Jesus can make a dying bed
Feel soft as downy pillows are,"

she replied, "*He does, he does.*"

Her afflicted father asking her if Jesus was precious to her soul, she answered, "In him alone is all my trust and hope: 'None but Jesus can do helpless sinners good.'" About two hours before her death he said to her, "If you are still able to cast yourself upon Christ, if you cannot speak, signify it by holding up your hand." She replied, "I do;" holding up both her hands. This sign she afterward repeatedly gave, until she was favoured with a most gentle dismission from mortality to life.

To all who may read this account, but to the young in particular, surely it says, "Boast not thyself of to-morrow.

'Where is to-morrow? In another world.
To numbers this is certain; the reverse
To none is sure.'"

Does it not say also, that To be one with Christ, and to be found in him, is the "One thing needful." His power and grace are sufficient to administer solid support and satisfaction to the soul, when all other resources utterly fail. The truth of this is realized in a great measure by all who believe in him, through the various vicissitudes of life; it is more fully verified by them in all the solemnities of death; but it will be known and enjoyed in absolute perfection in all the blissful realities of eternity.

Reader, dost thou, through grace, believe in the name of the only begotten Son of God? Cleave to him with purpose of heart. Hast thou hitherto lived without Christ, and consequently without hope in the world? To you this impressive providence says, It is time to seek the Lord. Seek him, therefore, while he is to be found, and call upon him while he is near. Remember, "*Now* is the accepted time; to-day is the day of salvation."

R. D.

REV. DAVID EVANS.

Lately died at Brecon, South Wales, the Rev. David Evans, a very eminent Baptist minister of the Principality, who had laboured for many years with great success, preaching in the Welch language. We shall feel obliged if his sons, two of whom are in the ministry, will favour us with a Memoir of his life and labours.

REV. JOHN BOLTON.

JULY 17, 1821, died, in the thirty-eighth year of his age, the Rev. John Bolton, first pastor of the Baptist church, meeting in Spencer-place, Goswell-street-road, where he laboured with much usefulness about four years, during which period many were added to the church, who, it is hoped, will be his crown of rejoicing in the presence of our Lord Jesus at his coming. Early in the year he was laid aside from his public labours by a rapid consumption, whereby he was unable to move without assistance, or whisper a sentence without extreme exhaustion, till within a few days of his death, when it pleased the Lord to open his lips, and enable him to show forth his praise. The following are a few of the things which he said.

"My heavenly Father has seen it good to put me in the furnace of affliction, long and trying: but lo! I see one like the Son of God. O my precious Jesus, hast thou not said, 'I will pray the Father for thee?' Fulfil thy promise, and deliver, or support me, whichever is thy sovereign pleasure. O my Sun, my Shield, my exceeding great reward. Thou art my God, my Saviour, my Redeemer, my strong Tower, my Rock, my Advocate, my Intercessor, my Representative, my Friend, my Brother, my Inheritance, my everlasting Portion, my all and in all. Why I am spared so long I cannot tell. The week through which my heavenly Father has now brought me, is one of the most mysterious periods of my life; but it is his good pleasure that it should be so, and I believe he has some good end to answer by it." (To his wife.) "My dear, you and my dear child have been much upon my mind. You cannot conceive what I feel on your account. I have put up hundreds of prayers for you, that you may be led in the right way. Oh may the God in whom I trust protect and provide for you. He has promised to provide for the widow and fatherless. May you trust in him, and you will find him faithful to his promise. I hope we shall meet in glory, to celebrate his praise for ever, to part no more. Oh what a glorious meeting will that be! If you and our dear child partake of his grace, there you will see me and (naming several of the family). But I must forbear, it will be too much for you. May God Almighty bless you. I commit you both unto him. Do not grieve, for I long to be gone. There I shall be in the immediate presence of Christ and his angels, and my God will wipe away all tears from these eyes. There I shall know no more pain and sorrow. Begin to rejoice, all of you, my dear friends, when you see me depart. Sing, if you can, as I enter heaven.

"This affliction is all in covenant love. My Father sits as a refiner at the head of the furnace: it is not heated seven times hotter than it was wont to be heated. Death has no sting—it is a shadow. Oh! the thought of dying is my rejoicing. I hoped to have been dismissed before now; but my Father's will be done. I would not, if I could, have his will frustrated for the world. My Jesus will do all things well." On taking up some strawberries he said, "Believers may be compared to these: some are riper than others, but all grew under the same sun. So my Jesus, the Sun of Righteousness, shines on some more than on others, and ripens them for glory. O my Father, my God, if it please thee to take me this night, I shall behold thee face to face: this mortal shall put on immortality; this corruptible shall put on incorruption. O my Father, hast thou not promised to give me a kingdom? Put me in possession of it this night. But if it be too great a favour to ask, thy will be done; give me patience and resignation, I beseech thee."

He continued in the body till the next day, patiently waiting his change, exhorting and comforting those about him, when about two hours before he breathed for the last time, he asked, "Am I dying?" He was answered, "Yes; you will soon be in glory." He said, "Come then, Lord Jesus; come, Lord Je-

sus, come quickly." And thus having committed his spirit into the hands of his Redeemer, he calmly fell asleep.

On that day week the corpse was removed to the meeting-house, when the Rev. Mr. Pritchard delivered a solemn address. The Rev. Messrs. Upton and Elvey conducted the devotional exercises. The funeral, respectably conducted at the expense of the church, proceeded to Bunhill-fields burying-ground, where the Rev. Mr. Ivimey delivered an energetic and serious oration at the grave to a numerous assemblage of spectators, and the Rev. Mr. Upton concluded in prayer.

On the following Lord's-day evening the event was judiciously improved by the Rev. Mr. Shenston, of Little Alie-street, from 1 Cor. xv. 55—57.

MR. THOMAS HALL.

Died, on Lord's-day morning, May 6, 1821, Mr. Thomas Hall, of Kington, Herefordshire, in the forty-fifth year of his age, after a long and severe affliction.

He was born at Lyon's Hall, a village near Kington, and during the early part of his life regularly attended the worship of God in the establishment. But no religious impressions were then made on his mind.

At a suitable age he was put apprentice to a glove manufacturer. Through the baneful influence of bad example and wicked company, he soon became much accustomed to swear, and extremely fond of card-playing, dancing, and other sinful amusements.

About this time some Methodist preachers visited Kington, and the apprentices that were then placed under his care went one evening to hear them. They told him in the morning what great and good things they had heard, and expressed a wish that he had been with them. He immediately began to persecute, and even to threaten them.

Shortly after, however, when passing by their place of worship at the time of service, he thought that he would turn in for a few moments, and he did so. He was much pleased with the singing; his attention also was peculiarly arrested by the fervour of the preacher; and when he heard him prove from the word of God the evil nature of sin, he was convicted of the dreadful consequences which must attend the course he was pursuing. But these convictions were only transient; he afterwards indulged himself as much as ever in his former practices.

Some time after he was again induced to go and hear the word of God. His mind then became more alarmed about his state by nature, and he even wished himself out of the place of worship. After he went home, he began to read the Bible, and found that what the minister said corresponded with the declarations of God's word.

By this time his friends heard of his attending the Methodist preaching. They greatly dissuaded him from it, assuring him that if he continued doing so, he would lose his respectability, and reduce himself to indigence. He suffered much persecution from his relations and companions for his attachment to the cause of God: but the more he was persecuted the more he was led to the throne of grace. There his troubled soul was relieved. There he experienced the blessedness of those who are persecuted for righteousness' sake.

He soon began publicly to proclaim the glad tidings of salvation through a crucified Redeemer. The Lord was pleased to bless his labours, and make him the honoured instrument of converting souls to Christ. He continued among the Methodists about twelve years, and then left their society.

After a short time, June 27, 1813, he united himself to the Baptist church, then under the pastoral care of the Rev. George Brown. In this church he continued a steady, active, and useful member until the day of his death. He laboured much in the villages around, and was greatly esteemed as a man, as a Christian, and as a servant of God, that shewed unto men the way of salvation.

In May, 1820, he was taken ill on his return from village preaching. Every means was used to restore his health, but all medical aid proved ineffectual. During his affliction his soul ripened fast for glory. He was particularly fervent in his devotions. He frequently and earnestly prayed, that the Lord would raise up some to fill the places of the dying and the dead. His prayers were heard and answered.

He was recommended by his medical attendant to go to London for further advice. In March he undertook the journey; but it hastened him to his eternal rest. He observed in a letter which he wrote to a friend while in London, "I find it hard sometimes to say to my heavenly Father, Thy will be done; but upon the whole, I am wonderfully supported. I am thinking of to-morrow. I suppose no gospel will sound in my ears. O what a mercy is health to attend the house of God!"

He returned to Kington in April much weaker than when he left it. He said to a friend a few days before his death, "Those words in Isaiah, 'I have loved thee with an everlasting love,' have been powerfully applied to my mind." His pain of body was exceedingly great. To a relative standing by his bed, he said, "Ah! you see how I am racked with pain, but I am sometimes happy." Frequently he would cry out, "Lord, help me! Lord, pity me! A few more pains and then all will be over."

He warned the nurse that attended him, never to forget God; and, at the same time, turning to Mrs. Hall, said, "Oh Mary! Precious Jesus! Never forget the Saviour!" The day before his death he said to his medical attendant, "Ah Sir, nothing will do now but Jesus Christ: no! nothing but He can support me now!"

He died happy in the Lord; and his spirit is now, doubtless, numbered with the spirits of just men made perfect. And, Christian readers! we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.

Kington, Nov. 6, 1821. AMICUS.

REV. W. SMITH.

DIED, the 8th ult. at Shrewsbury, aged seventy-three, the Rev. William Smith, formerly pastor of the Baptist church in Eagle-street, London.

MR. DANIEL HUMPHREY.

DIED, October 29, Mr. Daniel Humphrey, aged sixty-three; an exemplary deacon of the church in Eagle-street, London. He was interred in a vault under the Baptist meeting-house at Hammersmith. Many persons of the church and Sunday-school attended the funeral at their own expense, thereby testifying how much he had been respected, and how deeply he was lamented.

REV. C. WHITFIELD.

LATELY died at Hamsterley, at an advanced age, the Rev. Charles Whitfield, who had been many years a very useful minister.

Review.

The aged Pastor: a biographical Sketch of the Rev. H. Field, late Minister of the Congregational Church, Blandford; with his Funeral Sermon, by Richard Keynes, and an Appendix, containing the Rev. M. Blake's Account of the Fire by which the Town of Blandford was nearly burnt down in the Year 1731. 8vo. Bds. 122 Pages.

THIS is a very respectable publication. The late venerable Henry

Field was a man of patriarchal simplicity, full of tenderness and affection, and loved by all who knew him. He was as mild and placid as Isaac; and, like him, fond of a walk at even-tide for meditation. He died at a very advanced age. 'A period of more than a century and a half has been filled up by the ministerial labours of three excellent and valuable men.' Mr. Field and the two ministers who preceded him, each averaged more than fifty years of actual employment in that part of the Lord's vineyard: during so considerable a portion of time it should seem that

"They ne'er had changed, nor *wished* to change, their place."

The other two were the Rev. Mr. Powell and the Rev. Malachi Blake.

The elaborate showy style of Mr. Keynes is finely contrasted by the ease and simplicity of that which Mr. Blake employed in giving an account of the fire. Mr. Keynes is excessively punctilious too in his *punctuations*. Justice, however, requires us to add, that a rich vein of strong sense runs through the sermon, of which the text is Heb. xiii. 7, 8. "Remember your rulers who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and for ever." His reflections on a death-bed experience in p. 74, 75, are, we think, very judicious.

Thomas Johnson's Reasons for dissenting from the Church of England. Holdsworth. Price 2*d*.

THOMAS JOHNSON is, we suppose, a fictitious name. The tract, consisting of eighteen small pages, contains a familiar, sensible, serious dialogue between John and Thomas. We think it might be useful in every one of the ten thousand parishes of this kingdom. We can only give a short extract.

"*John.* But, then, yours is not the old original church. Ours is the ancientest church in the world. And, besides, it is the church in which I have been brought up, and my father and forefathers before me; and that is reason good enough for me.

"*Thomas.* Why, then, by the same reasoning, had your father been a Dissenter, you ought to be one too. This is the way the Papists argue. They say that theirs is the oldest church, and the only true one, and that all Protestants are heretics. And how can you expect them to change their religion, which was once the religion of all England, for yours, if you stand upon antiquity, and what your forefathers did? Come, come, John, this is idle talking. I am for old doctrines as well as you; but then they must be very old—as old as the New Testament. Your church is not quite so old as that, and therefore it is not old enough for me." Pp. 5, 6.

The true Age of Reason; or, a fair Challenge to Deists, &c. By George Redford, A. M. Holdsworth and Hamilton. 44 Pages. Sewed.

AN elegant essay, containing forty-four pages, and divided into six sections, which embrace the following momentous topics: The being of a God—the Worship of a supreme Being—the Morals of unassisted Reason—the Moral Government of the World—the divine Placability—the Immortality of the Soul.

Mr. Redford's pages are fitted to engage the attention of those young persons who have had a classical education. The readers of David Hume may be benefited: but the more numerous readers of Thomas Paine will take no interest in them. We cordially recommend them to the notice of all for whom they are intended.

An Apology for the Freedom of the Press, and for General Liberty: to which are prefixed, Remarks on Bishop Horsley's Sermon, preached on the 30th of January, 1793. By Robert Hall, M.A. Sixth Edition, with Corrections. London: sold by W. Hamilton, Paternoster-row; and J. James, Bristol.

THE Liberty of the Press, and Trial by Jury, are justly considered as the palladium of all our rights, civil and religious. The former of these blessings has been uninter-

ruptedly enjoyed in this happy country from the time that the throne of England has been filled by princes of the House of Brunswick; and the restraints imposed upon its licentiousness by the Constitution of England, are probably the wisest regulations that could have been devised, as nothing can be a surer safeguard of individual liberty and social rights than trial by jury. The importance of this subject is fully set forth in Mr. Hall's judicious and energetic pamphlet, which needs not our recommendation, and which we are happy to announce as being again reprinted.

For the sake of those of our readers who are not in possession of this work, we inform them that the six sections into which it is divided are, "On the Right of public Discussion;"—"On Associations;"—"On a Reform in Parliament;"—"On Theories and Rights of Man;"—"On Dissenters;"—and, "On the Causes of the present Discontents."

The lapse of nearly thirty years since Mr. Hall published this masterly performance, has given him full time and numerous opportunities for judging of the truth and correctness of his sentiments: one extract from the "Advertisement to the new Edition" will put the reader in possession of his present views and feelings.

"A reluctance to appear as a political writer, and an opinion, whether well or ill founded, that the christian ministry is in danger of losing something of its energies and sanctity by embarking on the stormy element of political debate, were the motives which determined me, and which, had I not already engaged, would probably have effectually deterred me from writing upon politics. These scruples have given way to feelings still stronger, to my extreme aversion to be classed with political apostates, and to the suspicion of being deterred from the honest avowal of my sentiments on subjects of great moment, by hopes and fears, to which, through every period of my life, I have been a total stranger. The effect of increasing years has been to augment, if possible, my attachment to the principles of civil and religious liberty, and to the cause of reform, as inseparably combined with their preservation; and few things would give me more uneasiness, than to have it supposed I could ever become hostile or indifferent to these objects."

Dissent from the Church of England vindicated from the Charge of Schism: a Letter to the Rev. Jeremiah Jackson, M. A. &c. By J. Jarrom. 58 pp. Price 1s. 6d.

THE clergyman to whom Mr. Jarrom writes, is Vicar of Swaffham Bulbeck; and the letter was "occasioned by his sermon, preached at Wisbech on Tuesday, 31st of July, 1821, at the third Quadrennial Visitation of Bowyer Edward, Lord Bishop of Ely."

We can assure our readers that Mr. Jarrom's Letter has given us great pleasure. It contains abundance of information and argument on the general question of Nonconformity, and is written in a style well adapted to the purpose—clear, concise, cool—though in a few passages necessarily caustic.

The clergyman is angry, because "the established church is by multitudes looked upon as one of the many sects into which the Christian world is divided." Mr. Jarrom boldly and justly maintains that it is so. "Nor is it by any means the largest or most considerable of them; its members compose but a minority of the population even of the United Kingdom." p. 7.

We could easily make many interesting extracts, but our limits will not allow it. We cannot, however, forbear transcribing Mr. Jarrom's remarks on the objection usually brought against the Church of England, that the people are not permitted to choose their religious instructors.

"I ask not whether these things are scriptural; there is no scripture for such proceedings; not whether they are equitable; nothing can be more palpably unjust: but whether any thing can be said in their vindication; whether any one, possessed of the least sense of decorum, can be found, who will stand forward, and in the face of the sun attempt to justify them? A whole parish, containing some hundreds, or some thousands of inhabitants, is committed to the

care of an individual, with less solicitude to ascertain his qualifications for discharging the momentous duties of his office, than is usually observed by the possessor of the same number of cattle, in selecting the person to whose care they are entrusted. Is it surprising that infidelity prevails to such an extent? Must not such a practice be a fruitful source of it? Need you wonder there are so many dissenters? If the people in general were not strongly prepossessed in favour of the establishment, and too unconcerned respecting their spiritual state, and the precepts of God's word, the number of dissenters would surely be multiplied. As it is, the measures pursued by your church, in consulting so little the wishes of the people with regard to their ministers, is one of the principal causes why so many separate themselves from its communion." P. 35.

A Christian Biographical Dictionary; containing an Account of the Lives and Writings of most distinguished Christians and Theologians of all Denominations, and in every Nation, from the Commencement of the Christian Æra to the present Period. By John Wilks, Junior. London: Printed for Longman and Co. 1821.

It was a piece of advice of the excellent Mr. Hervey, that no one should ever purchase a book merely from reading the title. It would be certainly expecting too much from this thin octavo, though neatly printed in a very small type, to find "An Account of the Lives and Writings of most distinguished Christians and Theologians," &c. &c. If, however, some very distinguished characters are omitted, that we think ought to have been introduced,—and if some are mentioned, that, in our opinion, should not have been ranked with distinguished *theologians*,—still there is a sufficiency of information, and of good writing, to repay the purchaser for parting with his money, and devoting his time to its perusal.

We feel that by the above remarks we are in danger of being included by this juvenile writer in the catalogue of narrow-minded bigots. Dreadful charge! especially from so young a man as we understand the writer to be. But he shall be heard, notwithstanding.

"Should any bigot, when perusing this volume, feel surprised at the inclusion of any individual, or class of names, in its pages, to him I say, Christianity is not confined to a sect, to a party, to a church. Like the light of heaven, it may sometimes be obscured by clouds, and dimmed by mists; but yet the vivifying, purifying principle may remain; and though in some men the germ may be more capacious, and the trunk may be more extensive, and the branches may be more spreading, and the foliage may be more beauteous than in others; yet, that while the love of God, and the benefit of mankind, are the great moving principles of their conduct and conversation, they are Christians."

It would really appear from this paragraph, that our author had adopted (though from other information we are assured this is not the fact) the absurd and untenable opinion of the innocency of mental error; as if there were no divine and infallible standard of religious sentiments; and as if erroneous sentiments were not as certain a proof of a corrupt and unrenewed heart as wicked conduct. Our Lord has mentioned among the abominations which come out of an evil heart, not only "murders, fornication," &c. but "blasphemies and evil thoughts." Surely Mr. Wilks could not reconcile those sentiments of Robert Robinson, which he acknowledges he held in common with Unitarians at the latter part of his life, with what he himself regards as essential to a Christian, "the love of God, and the benefit of mankind;" unless he admits that their blasphemous writings against the Trinity in Unity may consist with giving "Glory to God in the highest;" or their impugning the volume of inspiration with "good will to men."

It is very curious to find our author, notwithstanding this *liberality* of sentiment, constrained to publish Robinson's Confession of Faith at the commencement of his ministry; "the orthodoxy of which cannot be disputed." Certainly not, and had not he adopted the Unitarian creed, there could have been no necessity

for Mr. Wilks's making the awkward apology for him, that "his sermons were orthodox, if his creed was heterodox." There are but few faults in this work, and these we are persuaded will be remedied in another Edition: we can therefore recommend it, especially to our juvenile readers.

The Preciousness of Faith in Times of Trial. A Sermon occasioned by the Death of the Rev. William Button, upwards of forty Years Pastor of the Baptist Church in Dean-street, Southwark: Preached at the Meeting-house in Eagle-street, London, Aug. 12, 1821, *by Joseph Ivimey. To which is appended, An Address delivered at the Grave, by William Newman, D.D.* 36 pp. Sewed.

We are glad to see these affectionate Tributes of Respect to the memory of our departed and esteemed brother. He was indeed greatly afflicted, in various respects, and must have sunk under his afflictions, if he had not experienced the preciousness of that Faith which can alone support the Christian in the hour of Trial. He is gone to that *rest*, and to that *reward*, which form the subject of the Address at the Grave. An Appendix contains a short Memoir of him. If we should receive a Memoir of him from his surviving relatives, which we have been led to expect, it is our intention to insert it in a future Number of the Magazine. The Sermon and Address are calculated not only to sooth their sorrow for his loss, but also to comfort Christians in general amidst the various troubles which, in some form or other, they are called to experience in this Vale of Tears.

LITERARY INTELLIGENCE.

In the Press.

Biblical Fragments. 8vo. By Mrs. Schimmelpenninck.

A New Edition of Neal's History of the Puritans, by Toulmin, 5 Vols. 8vo. Carefully revised, corrected, and enlarged, by W. Jones, Author of the "History of the Christian Church."

A new metrical Version of the Psalms of David, with an Appendix of select Psalms and Hymns, adapted to the Service of the United Church of England and Ireland for every Sunday in the Year, Festivals, Saints'-days, &c. By the Rev. Basil Woodd, A.M. of Trinity College, Oxford, and Rector of Drayton Beauchamp, Bucks.

The superior Advantages of the present Period: a Sermon delivered at the Monthly Meeting at Camberwell, October 11. By Henry Lacey.

Supreme Attachment to the House of God exemplified in the Character of David. A Funeral Sermon preached November 11, 1821, at Eagle-street, for Mr. Daniel Humphrey, a Deacon of the Church meeting there, by Joseph Ivimey.

Intelligence, &c.

ASSOCIATION.

Sept. 12, 1821, the 31st meeting of the WILTS and SOMERSET ASSOCIATION, for the Encouragement and Support of Village Preaching, was held at Beckington. Brother Macfarlane of Trowbridge preached in the morning from Jude 3; brother Seymour of Bradford in the afternoon, from 1 Peter ii. 2, 3; and brother Saunders of Frome in the evening, from Psalm li. 1—4. The Secretary of the Home Missionary Society was present. The propriety of uniting this Association as an Auxiliary to the above Society was talked over, and of attempting to support an Itinerant in some dark part of the County of Wilts; which it was agreed should be considered at the next meeting, to be held at Crockerton on Easter Tuesday,

1822. Brother Mitchell of Warminster to preach in the morning, and brother Saunders of Frome in the evening. The afternoon to be devoted to the business of the Society.

R. EDMINSON, Secretary.

ORDINATIONS, &c.

August 22, 1821, a new Chapel was opened capable of seating from 500 to 600 people for the use of the Calvinistic Baptist Church in the populous town of SOUTH SHIELDS, Durham. The Rev. J. Williamson of North Shields commenced the service in the morning with reading the scriptures and prayer; the Rev. Thomas Winter of Beckington, Somerset, preached from Jer. xxxi. 33. "The Lord bless thee, O habitation of justice and mountain of holiness;" and the Rev. G. Sample of Newcastle concluded. In the evening the Rev. R. Pengilly of Newcastle began with reading and prayer; Dr. Steadman of Bradford preached from Col. iii. 11. "Christ is all and in all;" and the Rev. William Fisher of Rowley concluded the services. —On the following morning, Mr. John Winter (late student of Bradford Academy) was publicly set apart as the pastor of the church to assemble in the above place. In the morning at 7 o'clock, an interesting prayer meeting was held to implore the Divine blessing on the important services of the day. At half-past ten, the public worship commenced with the reading of the scriptures and prayer by the Rev. G. Sample; the Rev. R Pengilly delivered the introductory discourse, put the usual questions to the minister and the church, and received Mr. W's confession of faith; Mr. Thomas Winter (Mr. Winter's brother) offered up an affectionate and earnest prayer to Almighty God, which was accompanied with the imposition of hands; and Dr. Steadman delivered an important and impressive charge from 2 Tim. iv. 5. and concluded. Mr. Williamson commenced the evening service with reading and prayer; Mr. Thomas Winter delivered a most important and impressive charge to the people from 1 Thess. v. 12, 13; and Mr. John Winter concluded the solemn, interesting, and profitable services of the day with prayer. During the summer vacation of 1818, Mr. Winter, then a student at Bradford Academy, was requested by his highly respected tutor Dr. Steadman, to visit South Shields, a town containing more than 20,000 souls, and attempt to introduce the gospel in our denomination, not from party motives, but from a conviction of the deficiency of religious instruction. Having with considerable difficulty procured a large room, he opened it for the worship of God, June 28, 1818. See Bap. Mag. for 1818, p. 398. Great numbers were induced to attend the preaching of the gospel, and it pleased God thereby to effect a saving change upon the minds of many. A church was formed, and since its formation has received an addition of eighteen. The great numbers that attended, (more than could gain admittance,) the serious injury which the closeness and dampness of the place did to the health of the minister and the people, together with the cheering prospect of good being done in this large and *maritime* town, rendered it indispensably necessary to build a new place of worship. This by the advice and with the assistance of the neighbouring churches, has been effected. The expense of the building is about £800, and the sum obtained towards it is about £300. But this infant church, in this important and interesting station, will be under the necessity of making, through their minister, an appeal to the benevolence of the christian public towards liquidating the remaining debt; and it is confidently hoped that such an appeal will not be made in vain.

Oct. 1. Chapman-street, St. George's East. Some Christian friends have opened a place for divine worship, which will seat about 200, where the Poor are earnestly invited to attend, the seats will be free, and no collection will be made.

Public worship begins, Lord's-day, 11, 3, half-past 6. Wednesday evening, 7. Prayer Meetings, Lord's day, 10, 2. Let not the poor plead the meanness of their clothes; but let them consider the blessedness of them who know that God is their Father, that he will provide for all their wants, guide them by his counsel, and receive them into glory. Any person who is of a strict moral character, and subscribes two shillings quarterly, will be joyfully received as a coadjutor in this good work. Subscriptions will be thankfully received by Mr. Gorbell, Commercial-road, Treasurer; or James Palmer, Lower Chapman-street, Secretary.

MILTON.

WHEN the immortal MILTON wrote his celebrated "Defence of the People of England against Salmasius" in 1652,

his biographers say, "He now dwelt in a pleasant house with a garden in Petty France, Westminster." This house has lately been taken by a Society, for the Westminster Irish Free Schools, in which upwards of one hundred poor children are taught to read the scriptures, &c.&c. At the back of the house is a stone, which, a few years since, stood over a statue in a niche, in the back wall, which was visible from St. James's Park. On this stone is inscribed, "SACRED TO MILTON, THE PRINCE OF POETS." In this house Milton lived till the Restoration of the King in 1660. Toland says, "He was obliged for the safety of his person to leave his house near St James's Park, where, for eight years before, he was visited by all foreigners of note, by several persons of quality, and by the ingenious of every persuasion of party."

Life of Milton, p. 123.

HYDROPHOBIA.

DR Lyman Spalding, one of the most eminent physicians of New York, announces, in a small pamphlet, that for above these fifty years, the *Scutellaria lateriflora*, L. or *Virginian Skull-cap*, has proved to be an infallible means for the prevention and cure of the hydrophobia, after the bite of mad animals. It is better applied as a dry powder than fresh. According to the testimonies of several American physicians, this plant, not yet received as a remedy in any European *Materia Medica*, afforded a perfect relief in about one thousand cases, as well in the human species as in the brute creation, (dogs, swine, and oxen.) The discoverer of the remedy is not known: Drs. Derveer (father and son) first brought it into general use.

SUICIDE.

FOREIGNERS amuse themselves with describing England as the most gloomy of all nations, and November as the month when the English have no other enjoyment but that of hanging and drowning themselves. The real fact is, that upon a general scale of computation, the English are less addicted to the crime of Suicide than any other nation; and as to the much abused month of November, it is so far from being the first in the bad pre-eminence of self-murder, that it stands only seventh in the list of infamy; for proof of our assertion, we refer to the following list of Suicides during the last ten years, in the City and Liberties of Westminster.

Years.	Oct.	Sep.	Aug.	July	June	May	Apr.	Mar.	Feb.	Jan.	Dec. 1811	Nov. 1811
1812	2	3	1	5	1	1	2	2	3	1	3	0
1813	2	2	2	2	3	1	2	3	1	2	3	3
1814	0	2	0	4	4	1	5	3	1	2	0	1
1815	2	0	0	7	3	2	2	1	4	5	4	0
1816	1	3	1	3	3	0	1	4	3	0	2	5
1817	2	0	1	2	2	1	0	1	1	1	1	5
1818	1	2	1	4	0	3	1	1	1	1	1	2
1819	1	2	4	1	5	0	1	3	3	4	1	1
1820	0	1	2	2	1	1	2	4	1	4	1	0
1821	1	0	3	0	3	4	0	2	2	1		
Total	12	15	15	30	25	14	16	24	20	21	17	17

Of the above, one hundred and sixty-three were males, (including four of *felo de-se,*) and sixty-three were females.

DR. MASON.

NEW YORK, *Nov.* 10, 1820.—"Four weeks ago, Dr. Mason returned from a tour of health, so much recovered as to enable him immediately to resume his Sabbath morning lectures. These he commenced, and has continued with an ability and vigour equal to his best days.

LATELY died at Reading, the Rev. Thomas Arnold, formerly pastor of the Baptist church at Sevenoaks, Kent,

Poetry.

CHRISTMAS.

THE Summer season now has roll'd away:
The Sun no more shoots forth his vital ray;
The trees which once appear'd in verdant green,
Are now without a blossom to be seen,
Save where the ivy creeps, with close embrace,
Round the strong oak, and scorns to yield its place:
The meadows, too, if those we chance to range,
Teach us, though silent, of the wintry change.
But there are those who view with secret joy,
The season which will end their close employ;
I mean the school boy; him whose joyous heart,
Beats high, that he and Euclid soon will part;
To think of parents whom he longs to view,
To think of brothers, and of sisters too,
To think of all his friends, well pleas'd to know,
And hear the cuckoo sound, "How tall you grow!"
This is the time when families conspire,
To meet around the bright and blazing fire,
To spend the time in reasonable mirth,
When wit gives pleasantness and laughter birth.
(O shame to think how some mankind debase,
And prove themselves beneath the brutish race!)
But whilst you thus your time in pleasures spend,
Forget not those who need an earthly friend;
Forget not those who want the good you have,
But give, with lib'ral hand, the food they crave,
Thus you'll prevent the tears of grief to flow,
And thus you'll cause to beam the face of woe:
Thus you will find your pleasures to increase,
And thus will spend your future life in peace.
This is the season which recals to mind,
The impositions practis'd on mankind;
When Druid priests the British oak explor'd,
In quest of misletoe, by them ador'd;*
Which having cropp'd, the crowds assemble round,
Raise the loud shout, and swell the deaf'ning sound.
And now the bulls of snowy white they lead,
To the same tree to suffer and to bleed,†
As off'rings to an unknown cruel god,
To court his smiles, or 'scape his angry rod;
Or else, they hope his favour to obtain
By human captives on their altars slain.‡

* The misletoe was thought to contain a divine virtue, and to be the peculiar gift of heaven.

† Bulls were sacrificed, and the Deity invoked to bless his own gift, and render it efficacious to cure distempers.

‡ A large basket of wicker-work, in the form of a man, was filled with victims taken in war, who were immolated in sacrifice to *Esus*, or *Hesus*, the god of the oak.

Happy the day, when messengers of love
Proclaim'd the tidings of the God above;
Reveal'd that sacrifice of boundless worth,
Which Jesus offer'd when he left the earth.
Here holy men with fervour were employ'd,
Before Jerus'lem's glory was destroy'd.*
Here did the light of truth make darkness flee,
And ancient MONA did that glory see.†
But Austin came a Missioner from Rome,
(What pity that he had not kept at home!)
With cross and crosier, priestly power display'd,
With robes and vestments pompously array'd.
Our *Saxon* ancestors receiv'd the man,
Approv'd his doctrines, and admir'd his plan.
His bishop, Gregory's counsels brought to pass,
And made the feast of Yule for Christ a mass.‡
And thus whilst errors and corruptions spread,
They eat the wafer god instead of bread;§
But British Christians scorn'd the haughty friar,
And fell the victims of his vengeful ire;‖
Thus darkness spread, dispelling heavenly light,
Involving Albion in a tenfold night.
Now long in darkness and in gloom she lay,
Till Wickliffe rose, the "morning star of day;"**
At length the light of reformation broke
The clouds of error and the popish yoke.
O may its lustre shine from shore to shore,
Till Popish relicks shall be known no more!
Christians will then nor oak, nor holly use,
To grace their churches, and adorn their pews;††
The birth of Christ will then no longer be
The cause of drunken mirth and revelry.
Jesus, our God, thy influence impart,
To cheer, enlarge, and purify the heart;
Let primitive religion come again,
That all may own thy birth was not in vain.

JUVENIS.

* It is not known by whom the Gospel was introduced into England. There is good evidence that it was preached here before the destruction of Jerusalem, which was forty years after the death of Christ. Some eminent writers have been of opinion, that the apostle Paul was actually employed in this island.

† The island of Anglesea, the chief settlement of the Druids.

‡ Austin was sent to England by Gregory VII. bishop of Rome, at the close of the sixth century. He landed in Kent, and converted many of the Saxon pagans to at least the semblance of Christianity. Austin, it is said, converted the Pagan temples into Christian churches, and the Pagan festivals, of which the feast of Yule was kept in December, into Christian festivals.

§ Alluding to the absurd popish notion of transubstantiation.

‖ At a conference held between the British bishops and Austin, under an oak, in Monmouthshire, known for a long period after as "Austin's Oak," the haughty priest demanded as terms of communion, that they should keep Easter, after the manner of the Romish Church; that they should give Christendom to children; and that they should preach with him to the Saxons. On refusing to submit to these terms, Austin told them, that they should then receive death from the Saxons; which threat was literally accomplished, and the British christians were exterminated.

** John Wickliffe, rector of Lutterworth, who lived in the fourteenth century, preached the great truths of the Reformation 100 years before the Reformation by Luther.

†† Alluding to the absurd practice of putting boughs of holly, or mistetoe, with berries, in the parish churches at Christmas.

Irish Chronicle.

Extract of a Letter from the Rev. Josiah Wilson, dated

BALLINA, *October* 24, 1821.

— I am sorry to say that the spirit of union which appeared to prevail in the metropolis while his Majesty was there, has not extended itself to the country: it seems indeed to have taken its departure when the King left Ireland. I trust I can say, "one thing" occupies my attention, keeps alive my anxieties, and impels me to persevere in labouring to make the rising generation acquainted with "the holy scriptures, which are able to make them wise unto salvation, through faith in Jesus Christ."

I am sorry I have yet heard nothing respecting a fellow-labourer: the "hardy Highlander" spoken of by Dr. Steadman at the public meeting in London, would, I think, on many accounts, especially from constitution and habit, suit the climate, though the heavy rains we have had since my return, with constant travelling, would try the strongest constitution; yet, through mercy, my health is not impaired.

Mr. C——y is employed as an "Irish Reader and Inspector of Schools;" the more I know of him, the more I am satisfied that he gives pleasing evidence he is taught of God.

I have the pleasure to state, that the next Quarterly Return of Schools, will contain an account of those newly formed, at the request of different individuals and congregations who have engaged to support them.

Yours very sincerely,
JOSIAH WILSON.

Extracts from the Journal of the Rev. Isaac M'Carthy, dated

Tullamore, October, 1821.

— I WAS pleasingly surprised to hear on Saturday, September 15, that two Presbyterian Seceding Ministers from Scotland were in Tullamore, seeking for a place to preach in. I made myself known to them, and offered to do any thing in my power to promote their object. I then said, I had an engagement to preach at Rahue the next day, and two females were to be baptized, but if either of them would accept my pulpit on that day, they might rest assured I would not ask either of them to go into the water. The Rev. Mr. M'Dowell accepted my invitation, and the Rev. Mr. Bell went on to Port Arlington.

Lord's-day, 16th.—After prayer in the meeting-house, we proceeded to the Silver River, and after addressing the auditory for some time on the subject of believers' baptism, singing an appropriate hymn, and imploring the promised presence and blessing of our God and Saviour, I "went down into the water," and baptized Misses Eliza and Dorothy North, on their profession of "repentance towards God, and faith towards our Lord Jesus Christ." We returned to the meeting-house, and the place was filled. Mr. M'Dowell preached a sermon on the subject of Redemption by the blood of Christ, which gave general satisfaction. Their object is to explore Ireland, and to send the gospel to the most destitute parts of it. Mr. M'Dowell staid with me till Mr. Bell's return. They preached at Athlone, at Shokestown, and Boyle: at each place they had crowded congregations. Thus I was employed as the pioneer in opening their way, and I am resolved to patronize all who preach unconditional salvation, through faith in the Lord Jesus.

I preached twice at Ferbane on Lord's-day, October 7; and on Monday morning we had a meeting for prayer, at eight o'clock. We then proceeded to the river Brusna, and baptized Margaret Roork, the young person I have formerly mentioned, who had been brought up a Roman Catholic. Nothing could exceed the firmness with which she approached the water; at the brink of which I said, "Margaret, what is the foundation of your hope of salvation?" She said, "My whole dependence for salvation is in the finished righteousness of the Lord Jesus Christ." "Why then do you come to be baptized?" She answered, "In obedience to his divine commandment." That highly respectable and christian family (Mr. James Bagnall's,) have taken this destitute

child under their patronage and protection, and he has told me since her baptism that her conduct in his house has been highly commendable.

On the 14th of October, I preached at Abbyliex: our new meeting-house is roofed in. I found it suffocating to preach in the old place, from the numbers that attend. I left the men on Monday at work on the Baptistery, and preparing for the ceiling: I expect the house will be completed, and fit for opening, on Lord's-day, Nov. 25. I intend to invite several of my brethren to attend on that occasion.

Yours, &c.
J. M'Carthy.

From the Rev. Mr. Thomas.

Limerick, Oct. 24, 1821.

My dear Sir,

I have paid the schoolmasters, &c. their salaries, and have their receipts in full on stamped paper.

I am glad that the Committee have allowed me to establish two or three more schools, though to me it will be accompanied with considerable additional expense and labour, particularly as they are to be so distantly situated. The schools are prospering, and those places in which they are situated are become very peaceable. Wherever education is communicated and the scriptures circulated, they are sure to produce the most happy effects.

You have seen by the public papers the dreadful state of the county of Limerick and parts of the counties of Cork and Kerry. But it should be observed, that it is those parts where the gospel is not preached, where the scriptures are not circulated, where the gentlemen are indifferent to the interests of the people, and where popish influence is most prevalent, and consequently, "the dark places of the earth are full of the habitations of cruelty." I am of opinion that the present rebellion did not originate so much in opposition to the government, as against particular and oppressive individuals.

Since I wrote the above I have just seen the Limerick Chronicle of this day; it gives the most dreadful accounts of the progress of the rebellion and assassination. It says, that "lives nor property are no longer safe."

I have been to Nenagh last week, and preached to a considerable congregation in the court-house. The school there is prospering; there are 280 children in attendance. The females are taught to spin, knit, and sew; and all taught for £22 per year. The master has £14, and the mistress £8. There is a fine spacious school-house, but it appears necessary to enlarge it by an addition sufficient to accommodate the females. The house has been built, and the addition will be completed, without any expense to the Society, by the indefatigable exertions of Mrs. B.

I also preached twice last week at Ballykennelly, in the county of Tipperary, to some very ignorant Protestants and Roman Catholics. I had to use great plainness of speech, they were so extremely ignorant.

The Lord appears to bless the meeting at my house for worship and scripture conversation, at which I expound a chapter in order every Tuesday evening, when at home. And though I live at the extremity of the town, the weather is often extremely wet, and it is dangerous to come out, particularly at night, my room is filled. Several Roman Catholics attend: two young men, who were intended for priests, regularly come and hear me preach, and have given up the idea of being priests, though their relations endeavoured to prevail on them to be so; one of them replied, That it was enough for himself to be deceived, and not to deceive others.

I preach as usual in the barracks to the 79th regiment of Highlanders: large congregations of them and their wives attend. I have heard most pleasing accounts of several of those brave fellows, who have fought our battles, being grateful to the Baptist Irish Society for the advantages afforded them; and as they have manifested their loyalty to their temporal prince, I trust many of them also are become so to their spiritual King.

Many persons express their surprise that the Baptists have not a meeting-house in Limerick; and when they ask me why we have not one, I feel sorry and ashamed.

I preach as usual in the court-house, under many disadvantages.

Yours very affectionately,
W. Thomas.

The writer of the following Journal, the Rev. Mr. Hamilton, is now wholly engaged in the service of the Society, and has been desired to go to Athlone, to occupy the station left destitute by the sudden death of the Rev. Mr. Dunlop.

Journal of the Rev. Mr. Hamilton.

Sunday, September 2nd.—Spent this day in Tallow. The congregation not so large as usual, which was occasioned by the extreme wetness of the day. From the state of the harvest, the gloomy aspect of the weather imparted a sadness to every countenance. How soon and how easily can our God blast the hopes of man.

Friday, 14th.—Preached this evening in Tallow, and was well attended—a solemn and delightful meeting. A poor woman going home, was heard to say, "So, my dear, we are to have preaching again this night week; I hope I'll be able to attend: Lord have mercy upon me, I have been a great sinner! Do you think I may yet be saved?" O that there may come a shaking among the dry bones!

Sunday, 30th.—Spent this day in Tallow; enjoyed a precious opportunity of publishing the joyful sound, a sound which should fill the world. Several people of respectable appearance, whom I have not seen before, attended in the evening. I afterwards learned that some of them were sinners of no common kind. O that the word may reach their hearts, and be fixed there, like a nail in a sure place!

Friday, Oct. 12th.—Left home to-day on a little excursion. In the evening preached at Coppoquin; the congregation but small—about fifteen people.

Sunday, 14th.—Preached to-day in Clonmel, and upon the whole spent a pleasant day: the attendance pretty good, and their manner serious, thoughtful, and attentive.

Tuesday, 16th.—Went to Thurles, to see brother Davis; was greatly disappointed in not finding him at home. Preached in the evening to about thirty people. The few friends were very kind and attentive; but from what I can understand, there is no present prospect of any increase. I certainly think the light of my good brother rather under a bushel.

Thursday, 18th.—Preached this evening in Clonmel to a good congregation for this town. Here I met with my esteemed friend Davis, and was persuaded by him and Mr. Curtis to stop till over Sunday.

Sunday, 21st.—Accordingly was engaged again in preaching to about forty people; a goodly company for this barren spot: some expressed their approbation very warmly. O that my feeble labours may be succeeded by *him* who only can give the increase!

From Mr. W. Moore.

Templehouse, Oct. 17, 1821.

Rev. Sir,

In my last I mentioned I was in hopes of returning the number of twelve; I was then, and I am still, in hopes of their being the called, according to the purpose of our heavenly Father: but circumstances occurred, that I have seen only one of the number since my last; he came five miles last Sabbath to see me, and a joyful sight it was, as it is doubtful if ever there was a case more interesting. The proficiency he has made in the scriptures is really astonishing: he was bred in a wild wicked part of the barony of C. But the Lord knoweth where to find out his secret ones. He has the happiness also to be two miles off from a popish chapel, and there are two at an equal distance from him. I asked him how he escaped notice these two years past, (during which time I only saw him thrice;) he told me he takes the Irish Bible that I gave him, and goes to different places and reads: the novelty and curiosity gives them a desire to hear; and he is welcome in any place he goes to. But it is to be observed, he dares not speak of any thing spiritual as yet, only to read the letter, as there never was a school admitted of either society in that part of the country, nor were the scriptures, except his Bible, I believe, ever opened there before. He urges me to go thither, but I think it better to let him go on for some time; for the instant the priest hears, or gets the smallest intimation, then he is proclaimed a preacher: the consequence at present might be fatal to him. We must add the wisdom of the serpent to the harmlessness of the dove. It is a pity for them to be without the means of instruction, who are the most teachable people in the world, if there could be access to them. But the gospel is so penetrating, that the priests are steeling them who have not heard it against it. But in this part of the country, I believe and hope, their influence and terror are at an end, for they are opposing and persecuting one another.

From a Gentleman who superintends a School.

Garryhill, Sept. 29, 1821.

Dear Sir,

I received your letter this moment on my return home, and inclosed therein four pounds for the master of the Garryhill School.

The school is going on most prosperously. I have got a house built for females, and intend having a mistress to instruct them in working, &c. I have not now time to send you a return of the number of scholars in attendance, but I shall do so at some future period.

I am, dear Sir, yours truly,
W. O'Neill.

From a Sabbath Reader to the Superintendent, the Rev. Josiah Wilson.

Collooney, October 19, 1821.

Rev. Sir,

I considered it advisable to revisit the houses where I read and expounded the Irish Scriptures on Givah Mountain, the last month, and particularly where I had any prospect of being useful. There have been a great stir and inquiry among them concerning the scriptures, as I was informed by James C——, (the only intelligent man I met on the mountain side,) who told me that he could find no rest after my departure from his village, until he borrowed a Bible from a Mr. H—— in K———, with which he was so engaged that he could mind nothing but reading it; he was the only person that contended then, that the true faith was among the papists, but now he declares that if they had the true faith, they would have the scriptures for their guide; and that if the priests had the best religion, they would not be against the best book in the world—the Bible; he is now become the apostle of the mountain, who, with full confidence, proclaims to the people that there is no priest but Christ; who is the way, the truth, and the life, and that none cometh to the Father but by him.

I remained a whole day in the village nearest to Cloonmacool, where, beneath an humble roof, the rustic crowd attended, with simplicity, to hear of Him who came from heaven, in order to seek and to save that which was lost; who continually went about doing good, and at length gave his life a ransom for many. Various are the ideas of these people, yet all of them confessed that they were kept in ignorance, and one of them remarked that the bulk of the people were gradually seeing the absurdity and iniquity of attempting to stop the progress of the word of God. Another said, that he was sure it was with a view to keep the people in ignorance, that priest M—— declaimed against every charitable institution which pervades the country. A man about seventy years old told them plainly, that he knew the above priest still ready to resort to violence on these occasions, yet he perceived that his blows were struck with a weaker arm upon subjects more capable of resistance.

I visited Mr. T———'s place twice since he became ill; he expressed a wish that I would read for him. He asked me what was the subject of your last discourse in Collooney; I told him it was an excellent gospel sermon, as it clearly showed the necessity of the new birth (or regeneration). He said he did not understand the meaning of the new birth. I told him it was to have Christ formed in us: to put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts; and to be renewed in the spirit of our mind, and put on the new man, which, after God, is created in righteousness and true holiness. I read the Epistle to the Galatians, and to the Ephesians, and the 3rd chapter of John's Gospel for him. He said he found much comfort in what I told him concerning the gospel, and earnestly requested that I would read for him again in the course of the ensuing week, as he could make free in asking me the meaning of what he knew he stood in need of.

I remain, Reverend Sir, with high esteem, your faithful and very humble servant,

J. O'Brien.

Contributions received since our last.

	£	s.	d.
October.—From the Crayford Female Auxiliary Missionary Society	5	5	0
From Forton, per Mr. Tilley..	1	10	0
Mr. Wm. Parnell, Ashford, per Mr. Hanson .....Sub.	1	1	0
Collected at Lancaster, Yealand, and Kendal, per the Rev. Moses Fisher 33	16		6
November.—Bond-street, Birmingham, Auxiliary Baptist Missionary Society, per Mr. W. Lowe, Treasurer.....	9	8	6
Mr. Rd. Gregory, Edmonton..	1	1	0
Mrs. Ann Calwell, Bath.....20	0		0
Collected by Mr. Ivimey.			
Collection at Silver-street Meeting, Worcester 16	17		7
Rev. Henry Page...Annual..	1	1	0
Mr. Blackwell .....Ditto ...	1	1	0
Mr. John Newman, Donation for the Schools	1	1	0
Mr. Carden, Surgeon, Ditto..	1	1	0
Mr. Barker .....Ditto..	1	1	0
A Friend.....	0	5	0
Collected at the Rev. Mr. Waters's Meeting, Pershore...	8	5	0
Mrs. Hains, Camden Town ..	1	1	0

Missionary Herald.

The Editor of the Missionary Herald feels it incumbent upon him, at the close of the year, to offer an apology to his readers for having, apparently, lost sight of his original Plan. It was his full intention, as expressed in the title of this little work, to record in its pages the leading transactions of other similar institutions, as well as to give full information respecting our own. But, for the last twelvemonth, the supply of intelligence from our own stations has been so copious, as to preclude the insertion of any particulars respecting the operations of kindred Societies, although several interesting facts have occurred—such as the prosperous commencement of a Mission in Madagascar, by the London Missionary Society, —and in Owhyhee by our American Congregational brethren— which it would have been very gratifying to communicate. Many, however, have had the pleasure of perusing these accounts in other publications; and to others the Editor can only say, that he hopes, in the course of the ensuing year, to be able to conform more strictly to his original design.

It is requested that all letters on Mission business, intended for the Treasurer or Secretary, may be addressed to them, respectively, at the Baptist Missionary Rooms, 9, Wardrobe Place, Doctors' Commons.

QUARTERLY PAPERS.

For the information and encouragement of those numerous friends of the Society, who contribute, by small weekly donations, to its support, it is intended, in future, to publish Quarterly Papers, containing brief notices of the principal events, and illustrated by a wood engraving of a Missionary nature. The first Number will appear on the first of January next, and it is requested that the Secretaries of the various Auxiliary Societies will inform the Secretary, at farthest by the 20th instant, (December,) what number they will require, in order to furnish each Contributor with a Copy. They will, at the same time, have the kindness to mention any alterations that may be found necessary in the number of Heralds supplied for the next year.

Foreign Intelligence.

SUMATRA.

Agreeably to the intimation in our last Number, we present our readers with a copious extract from a letter addressed by Mr. Burton to Mr. Dyer, dated

Fort Marlborough, April 12, 1821.

My very dear Sir,

By a letter addressed to my dear pastor Mr. Ivimey, you will have learnt the particulars of my recent illness and partial recovery, as well as my intention of leaving Bencoolen for a few weeks, at the recommendation of our excellent Governor, to visit some of the northern ports on this side the island; particularly Padang, Nattal, Tapanooly, and the small island of Nias, with a view of ascertaining the most eligible place for the formation of another Missionary station. The apparent necessity of extending our exertions beyond this place, I stated to you in my last, and the local information we soon after obtained, rendered it quite obvious.

I sailed a few days after I wrote Mr. Ivimey, in a boat of Mr. Prince, which happened to be here at the time, and through the kindness of that gentleman obtained a free passage to Nattal—a very happy circumstance, as coasting is generally very expensive in these parts.

In our way to Nattal we touched at Padang, which we made in five days. This place was taken by the English during the war, but was given up again to the Dutch by the late treaty. The interior from hence is much superior to any other part of the island, in point of cultivation, population, and traffic. It is the grand entrance to the Mengamcabow country, formerly the seat of the universal government of the island, where the Malayan language is supposed to be spoken by nearly a million of people, and presents, I should suppose, a much more extensive and interesting field for a Malayan Mission than any other part of the Archipelago.

The European population of Padang are principally English, and Dutch persons educated in England. The resident, and most of the civil servants, were under Sir S. Raffles in Java, and shew that they have not attended such a master in vain. There is here a Dutch minister, but as he can only preach in his own language, which few of the people understand, he cannot be very extensively useful. I attended church on the Sabbath, and should have preached after the Dutch service, had we not expected at the time I was asked, to sail early on that morning. I promised to do so on my return, should I be there on a Sunday.

We staid at Padang six days, during which I was more than hospitably entertained at the house of Captain Kemp, a Scotch gentleman, and Madras merchant. I left the place, hoping that a field so apparently "white unto harvest" would not long want an arduous and godly labourer. I endeavoured to obtain the average price of most necessary articles of consumption, and am of opinion that a Missionary might live for half the sum at Padang that he would require at Marlborough.

After leaving Padang, three days delightful sailing brought us to Nattal, the quiet and retired residence of John Prince, Esq. a man whose uprightness, benevolence, misfortunes, and hospitality, have gained him the sympathy and admiration of the East. Here is a small fort similar to those of the other English residences of the coast, in the midst of which stands Mr. Prince's house. Near him are a few Europeans, and descendants of Europeans, whom he has taken under his protection, who, with all the natives in the vicinity, look up to him as their father and best friend. He is now forty-five years of age, and has lived in this seclusion since the age of fifteen, yet he is so much the gentleman in his manners that good judges have said, the first society in Europe could not improve him. I think I mentioned to you before his having translated our Lord's sermon on the Mount, with explanatory notes and some prayers, into the Malayan language. It is certain that his admirable conduct towards the natives, both in his dealings with them as a merchant, and his treatment of those immediately in his service, has been attended with such happy effects, that the Malays of Nattal are much superior to any others. His influence among the chiefs is so great, that when they have disagreed among themselves and declared war, he has often, by bringing them together and mere persuasion, completely reconciled them and left them friends. How important that a Missionary's conduct before the heathen be *blameless* and *kind!* These happy results of the upright deportment of a single individual have reminded me forcibly of a remark made by my dear friend Mr. Winterbotham, in one of the first sermons I heard him preach. It was to this effect —"I will engage that six private persons, whose lives are fully regulated by the precepts of Christ, will do more towards converting a heathen nation than fifty

preachers, who proclaim them without wholly submitting themselves to their influence."

You will not wonder that from such a man a Missionary should receive a cordial welcome. He entertained me in the kindest manner, and expressed his wish to afford me whatever assistance he could in the formation and prosecution of my plans. I was happy, I trust grateful, in the assurance of the friendship of one so experienced and capable of affording such efficient aid to the Mission.

In a former communication I mentioned to you, that Sir Stamford Raffles recommended us to direct our attention particularly to the Batta people; and Mr. Prince agreed with him and many others, in thinking that they afford a most promising field for Missionary exertions. He thinks them in number about five hundred thousand; and it is certainly a very curious circumstance, and to a Missionary among them a most encouraging fact, that of a people who are fully proved to be *cannibals*, more than one half should be able to *read* and *write!* With such a door already open, what might not be effected amongst them? At how many quarters, in how many ways, do the strong holds of Satan lay here exposed to our attack! Their alphabet is the most simple I have seen, and will be particularly easy to print.

We were not long in coming to the conclusion, that our future labours must be for the welfare of the Battas; and to fix upon the most suitable place for our residence was the next thing to be thought of. Mr. Prince was of opinion at first that Nattal possessed the greatest advantages; but upon further inquiry, we determined to settle at Tapanooly. This is a small island, about eighty miles north of Nattal, situated just in the mouth of Tapanooly bay, in which it is said all the fleets in the world might ride secure in any weather, and scarcely even be seen from the main land at its entrance. On this island there is a native Bazar, and a house belonging to Mr. Prince, which is now occupied by one of his assistants and this person's sister. Five or six of the Batta rivers flowing from the heart of the country fall into the bay, which are navigable for several miles up, and have many towns and villages situated on their banks, so you may readily conceive the advantages of this place as a Mission station.

Having concluded upon the situation I was unwilling to lose the time that would be required in going to see it, thinking it best to return and bring my dear wife and babe as early as possible. But as Mr. Prince was intending to visit Tapanooly at that time, and kindly offered to take me with him in his boat and introduce me at once to the native chiefs, I thought it best to comply. This arrangement, however, Providence did not favour. Other plans were laid out for me, whilst I was thus contriving my own movements. When our trunks were on board, and we were all ready to sail, hoping to complete our voyage in two days, a violent gale of wind sprang up, called on this coast a Sumatran, or north wester, which lasted for several days, and rendered it impossible for us to move; and even when the winds did abate, still continuing in the same quarter, it was not improbable but that our voyage might have occupied a month, though the distance was, as I have before mentioned, but eighty miles.

In this uncertainty, Mr. Prince thought it best for me to take the course of the winds, and return to Marlborough by a native boat, which was to sail in a few days, engaging at the same time to make every arrangement for us in his power at Tapanooly. It was necessary the native chiefs should be made acquainted with our object, and their permission obtained for our settlement among them; also that materials should be preparing for the erection of a wooden house; such as the felling of trees, making planks, &c. &c. These Mr. Prince kindly offered to manage for me in consideration of our speedy return. But the chief inducement for my being at Marlborough as early as possible was, that I might get every thing packed and arranged to leave with a brig, which he was intending to send down in about a month, and so accomplish our removal without expense to the Society. The native boat not sailing as early as we expected, he sent me down in one of his own to Padang, not fearing but that I should readily get a passage from that place. I heard afterwards that the boat in which I should have sailed was lost near Bencoolen. O the watchful care of our Heavenly Father! This was not the only instance in which I had distinctly to mark, and with gratitude to record, his immediate interposition on my behalf during my absence from home.

After waiting six days at Padang, impatient to return to my dear wife and babe, and having no prospect of a conveyance, I prevailed upon Captain Kemp to sell me a good sized jolly-boat for 100 dollars, in which I determined (certainly very rashly and ignorantly) if possible, to make Marlbro', a distance of nearly 300 miles. I accordingly procured 3 seamen, plenty of rice and water, a goat and two kids, and put to sea, with no other covering than our attoped shade over the place where I sat at the helm. It happened

that an American vessel was leaving just at the time, to which I was permitted to attach my boat as far as our course was the same. From the hospitable and homely men who formed this ship's company, I received the greatest possible attention and kindness. They took me into their vessel, and treated me with the best it afforded, and on parting wished me to say, whatever they had on board which I thought would make me more comfortable, and I should have it. One of them gave me a volume of the Christian Observer. After sailing with them a day and a half, they put me into my boat about four in the afternoon, and we parted with mutual regret, and not without many fears on their part, I am persuaded, for the fate of my poor bark. There was certainly good reason for apprehension, for we were forty miles from land—raining—the wind had blown strong from the N.W. all the day, and the heavens gathered blackness as the night came on—there was nearly as heavy a sea, I think, as we had in any part of our voyage from England—so heavy indeed that it was with the utmost difficulty, after taking in most of the sail, they could bring my boat alongside their vessel. As every thing depended upon the stability of my own mind in these circumstances, I can ascribe it to nothing short of an interposition of a kind Providence, that my courage still held out—but it did, even on being informed, immediately we had left the vessel, that we had no fire in the boat, nor the means of procuring a light for the night. I had not been in the boat many minutes, when I became exceedingly sick, and vomited much, for the first time at sea. I however took my seat at the helm, and steered the whole night; in the morning we saw land, and found that our course had been perfectly correct. The following day pleasant sailing—winds light—but the next night was very alarming. Think of us in an open boat, 18 feet long, close in to a reefy, and consequently a most dangerous shore, carried rapidly along by fearful N.W. squalls, accompanied with heavy rain—our compass broken with the tossing at the beginning of the night, nor any light to see it had it been in order, so dark indeed that we could not see five yards before us, and you will not wonder that *all courage failed*. You may form, perhaps, a faint idea of such a situation, but to enter fully into the feelings we possessed when the storm was hushed and the morning broke, discovering to us the footsteps of *Him* in the deep, who had guided us safely through the horrors of the night, almost in a direct course towards our desired haven, is as impossible as for me to describe them. Through mercy I arrived in peace at Marlborough, on the fourth day from Padang, not a little gratified to find all friends, particularly my dear wife and babe, in good health.

The new arrangements we found it necessary to make on my return, you will have heard of, both from Mr. Evans and Mr. Ward, long before you receive this; it is therefore unnecessary for me now to enter upon a detail of the cause. In about a week after this event, Mr. Ward left Marlborough for Calcutta, putting me in charge of the press. A few days after his departure, Mr. Evans went to Padang, where, as you have most likely heard, he has formed another station.

Since our friends left us, my dear Mary and myself have been fully employed. The first object that claimed our attention was the Native School established here before our arrival from England. This School, for want of proper superintendence, was fast going to decay; we had it therefore removed to our veranda, (which measures about 36 feet by 24,) where we could have it under our own eye, and indeed introduce it to the immediate attention of the whole settlement, who in calling to see us, are obliged to pass through the school to enter the house. I am happy to add, it has since very much revived.

Having set this school in order we began to direct our attention to the surrounding villages, and soon discovered the way was open before us.

The head village in the neighbourhood, situated on the borders of a beautiful lake, and distant from Marlborough about five miles, is called Dusun-bazar, or the great village. This was the first we visited for the purpose of proposing a school. We were received in the kindest manner by the head imum, or priest, who offered us the Balli, or Town-hall, a very spacious room, for a school-room, and gave us the most encouraging promises, which he has since more than fulfilled. He shewed us a Testament that had been given him by a gentleman at Marlborough, which had evidently been very much used. When we questioned him of its contents, he said he *liked* all he understood of it. I have a full conviction (and it is a most encouraging one, whilst engaged in the establishment of schools,) that, when the capacity of reading is given to the Malays, the printed gospel will not wait persons to peruse it: nor do I think the preached gospel will want hearers. It is surprising how few, even of the priests themselves, know any thing more than the alphabet.

The necessary tables, sand forms, &c. being prepared on the 22d of January, the Dusun-bazar School was opened. Se-

veral gentlemen from Marlborough, and the neighbouring plantations, countenanced our proceedings with their presence. At half-past seven in the morning all the males of the Dusum were assembled in the Balli, and we proceeded to business. Mr. Hewitson, the superintendent of the Marlborough School, arranged the boys into classes, and put down their names in an appropriate book; after which I suggested to the gentlemen present a plan for the future conduct of the school, which met their unanimous approbation. We first thought of selecting the most able of the Imums, and making him the superintendent; but as they proposed that the three persons of that order in the Dusum should take the superintendence of the school in turns, we agreed. I believe I may say, *all* enjoyed the business of the day, and were pleased with the prospect presented of one day ameliorating the spiritual condition of these quiet and hospitable villagers. It would have been strange indeed if my own feelings had not been at a high tone: I will not attempt to describe them—I can only say, I was *happy*. We have since formed three more schools upon the same plan, and find it succeed beyond our expectations. One of these is distant from Marlborough three miles, another four, and one six miles, at the opening of each of which we have not only been honoured with the presence of several gentlemen of the place, but many of the ladies also. It has been a great privation to my dear Mary, that the English Schools have prevented our ever both leaving home at the same time.

It is impossible to speak too highly of the kind attentions of all about us. From the highest to the lowest of the European population here, we have received constant and warm support in all our plans. They all shew us the greatest friendliness. I endeavour to visit each of the schools twice in the month, and some of them much oftener; on which occasions I am often driven out by Mr. W——, Dr. ——, or some other gentleman, in his buggy. Captain W———, the Commandant here, told me only a few days ago, that whenever I wanted a horse for the country, his were at my service. I often think how different are our circumstances from those of Dr. Carey on his arrival in India!

These visits to the country schools are generally very interesting, and will be still more so ere long, when I trust to be able to tell among these villagers the wonders of a Saviour's love. They always receive us with great cordiality, and are very ready to enter into conversation, at which they are great masters. An eloquent speaker is much respected amongst them, and the more sophistry he introduces into his discourse, the more it is admired. The Dupatty, or head man of a village, is chosen from the best speakers. We can now understand most that is said in common conversation, but are not yet adequate to the communication of religious truth. When we can mix more with the natives, their language will be easily enough obtained. Every child learns it, and why should not we? But the difficulty on a religious subject arises from the paucity of their ideas upon it.

We have never seen any thing like indelicacy in either the males or females. They are very polite—no Malay would think of seating himself in the presence of his superior till the latter had previously sat down. The state of society, religion excepted, quite accords with what we imagine the Patriarchal to have been. The history of Isaac and Rebecca, the whole story of Joseph and his brethren, are recalled vividly to mind by the actual Society here exhibited. Their dress much resembles that of the highlander. The Malay cloth is just the highlander's kilt, and put on in the same way. As the highlander would despise the plaid of a neighbouring clan, so a Malay of Marlborough could not be prevailed on to wear the stripe which is common at the northern parts of this island. The Malay too, taking a long walk, always wears his plaid over his shoulder, the same as the other. But to return to schools.

In Marlborough and its immediate neighbourhood there are six large bazars, or a kind of market streets, numerously inhabited, from which the Europeans are supplied with fruits, &c. and the people of the interior with clothes, &c. In the middle of each of these, by the Governor's order, the people are now erecting a spacious school-room, which is to be finished and opened before the 1st of next month, when Sir Stamford proposes visiting them all in person. We are now more than a little busy in making the necessary preparations. As the children in our veranda are drawn from these several bazars, the establishment of the new schools will necessarily supersede the old one—the "*hum*" of which we shall be sorry to lose. Mrs. Burton will try to supply its place by a girls' school, but I fear will not succeed, as the people are averse to the instruction of their girls. The reason they give is a little ludicrous: they say, "If we teach our girls to write, they will do nothing but write letters to their lovers."

We are honoured with frequent visits from the native Chiefs and Imums. Two days ago seven of them were at our house at once, consulting about the new schools

in the bazars. The head of the Nias people of this place, a venerable old man, reminded me much of the revered Fuller. I was so struck with the resemblance that I brought out Dr. Ryland's "Life," to compare the portrait there given, and on shewing it to the chiefs they were much amused—the old man particularly so, to see something which he was sure very much resembled himself. One of the Imums of Dusum-bazar has just brought my dear Mary a present of four doves.

We are now beginning to expect Mr. Ward by the first vessel from Calcutta, and shall be very glad of his arrival; for with all the schools, and the press fully occupied, we begin to find our time sufficiently engaged. Nothing, however, is so conducive to health in this country as exercise, as long as the sun is avoided; and, through mercy, we are both quite as adequate to that as when we left England. We shall be particularly pleased if Mr. Ward succeeds in procuring us assistance in the English Schools, that we may be able more fully to devote ourselves to the natives. We are much in want too of the Malayan types.

Surrounded as we are at Marlborough with kind friends, whose opinion of us we fear is much better than we deserve, and honoured with the co-operation of persons of the first distinction and respectability, you may suppose that my dear Mary and self have fixed upon this as our permanent residence, and that we now look to the country round Bencoolen as the ultimate field of our future exertions. But this is not the case. Whilst we trust we are not ungrateful for the innumerable favours which our heavenly Father has scattered around our path in this strange land, nor ignorant of the importance of Bencoolen as a Missionary station, we yet have our preference for the northern parts of the island, where we can be almost entirely excluded from European society, and immediately connected with the heathen. We had this preference when we agreed to remain here for a time, and we hope to be heard when we earnestly request *you* to supply our place, and to permit us to proceed, according to our first plan.

In telling Mr. Prince of the alteration in our arrangements, I expressed a hope that I should still see him in twelve or eighteen months, and wished him to proceed with the house as far as possible, before our arrival. I have heard from him several times since, and from one or two of his letters, which I inclose, you will find what he has done and expended, as well as his sentiments respecting the small island of Nias, which he has visited since I saw him.

We are now of opinion with Mr. Prince, that the people of this island ought to have the preference of the Battas. There are fewer obstacles in the way of their conversion, and not the same ground of apprehension, in trusting ourselves wholly to them. Both, however, are highly interesting stations. I informed you before of the application which the Nias people had made to Sir Stamford, to know of what religion he would wish them to be; and when two hundred and thirty thousand persons say, "Come over and help us," shall they not be heard? What sort of Missionaries should we be, did we not long to live and die, pointing them to "the Lamb of God?"

JAMAICA.

THE accounts received from our friend Mr. Coultart present many gratifying proofs that the gospel is known and felt in its sanctifying power and influence among the degraded population to whom it is his principal employ to declare it. Some striking instances of this kind will be found in the Report. We subjoin two or three others of a similar description.

Under date of 16th April, Mr. C writes:—"If God should spare me until next Lord's-day, I expect to baptize 80 persons. Of these we have good reason to hope well, though some after the strictest examination deceive us. I think I do not exaggerate when I say, these have been selected from twice that number, who have, even with tears and prayers, intreated us to receive them. I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, 'Massa, suppose dead take me, how me die, when me know dis my duty, an me no do it!' I can only say, I wish to know that it is their duty, and then I shall not object."

Again, June 18.—"A poor female negro called upon me a few days ago from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy, 'She has come to hear some word about

Jesus,' she says 'for she has seen no servant of God for eight long years.' She looked at the chapel that was building, she looked at me, and then wept till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where 'nothing but badness is to be seen—dere me hear no good word—me see no good work.—O massa, me poor soul quite perish, him quite sick for de word.' When she went first to the estate, her owner asked her if she prayed? Yes, was her reply. 'O that is bad,' he said, 'you will spoil all my negroes. Your religion is a nasty thing—you must not spread it here!' 'O massa,' she replied, 'religion no a bad ting—if your negro love God in him heart, him find someting else to do than tief (steal) your fowl, and your sugar; *retigion a good ting when neger hab plenty of it.*'"

In August, brother Coultart mentions, that an unusual mortality had occurred among his flock—no less than nine of his members having been removed by death in seven or eight days:—an interesting account of one of whom will be given in our next Herald.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Arnsby, Baptist Church, by Mr. Carter	20	2	6
Birmingham, New Hall-street, Sunday-School Children	1	13	6
A Bequest by the late Miss Hannah Cave, aged 17	1	0	0
Cannon-street, Collection	28	11	11
Bond-street, Auxiliary Society, by Mr. Lowe	18	0	0
Coventry, Baptist Church, by Mr. T. Oswin	20	0	0
NorthStaffordshire, Auxiliary Baptist Missionary Society, by Rev. I. Birt	45	0	0
Auxiliary Society for Oxfordshire and its Vicinity, by Mr. Thomas Parsons, Treasurer—			
Abingdon	63	3	6½
Astwood	7	11	6
Banbury	2	11	6
Blockley	12	0	0
Bloxham	2	0	0
Bourton	23	0	0
Burford	4	12	10½
Campden	5	0	0
Cheltenham	2	0	0
Chipping Norton	32	10	7
Cirencester	18	8	0
Ensham	4	10	8
Evesham	7	14	0
Fairford	7	14	1
Farringdon	2	13	0
Hooknorton	12	0	6
Middleton Cheney	2	5	0
Oxford	50	13	0
Shipston	4	9	7
Stow	1	16	2
	266	14	0
Newbury, Collection and Subscriptions, by the Rev. Thomas Welsh	40	0	0
Plymouth Dock, Church at the Square, by Mr. Batten	17	18	0
Nottingham, Collection and Subscriptions, by Mr. Lomax	93	7	0
Boston, Friends, by Mr. Marston	5	0	0
Derby, Penny-a-Week Society and Friends	7	11	6
Isleham, Collection, by the Rev. James Hoby	2	18	0
Suffolk, Collections and Subscriptions, by the Rev. Messrs. Dyer and Upton	128	3	0
Burton-street, a few Friends in, by the Rev. John Edwards	1	6	0

	£	s.	d.
Missionary Subscriptions at 9, Wardrobe-place, by Mr. Mundy	1	4	6
Rawdon, Subscriptions, &c. by Rev. J. Mann	7	16	0
Huntingdonshire Society in Aid of Missions, by R. Foster, Esq. Jun.	79	10	5
Auxiliary Society for Part of the Western District, by Rev. R. Horsey	48	15	6
Norwich, Auxiliary Society at Rev. J. Kinghorn's	28	7	5
St. Clement's Auxiliary Society, for a Native Preacher, by Rev. George Gibbs	15	0	0
Church-street, Blackfriars, Auxiliary Society, (July 31)	33	18	3
Robert Barclay, Esq. *Bury Hill*, by the Rev. J. Whitehouse, Donation	20	0	0
John Wilks, Esq. Finsbury-square.....Donation	10	10	0

FOR THE TRANSLATIONS.

Edinburgh, Baptist Church in the Pleasance, by Mr. W. Braidwood	40	5	2
Hamilton, Bible and Missionary Association, by Mr. James Mather	5	0	0
Paisley, Youth's Society for Religious Purposes, by Mr. A. Moody	10	0	0
North Staffordshire Auxiliary Society, by Mr. Kennedy	5	0	0

FOR THE SCHOOLS.

Hackney, Society for Native Schools, Third Annual Payment, by Mr. Hobson	25	0	0
James Gorst, Esq. Somers Town.....Donation	30	0	0
Norwich, St. Clements, Auxiliary Society, by Rev. George Gibbs	15	0	0

FOR FEMALE EDUCATION.

Birmingham, Auxiliary to the Calcutta Institution for Female Schools, by Mrs. Blakemore, Treasurer	15	0	0
Contribution from three Motherless little Girls, by the Rev. J. Upton	0	18	0

FOR THE COLLEGE.

Rev. J. M. Longmire, Winkfield, by Dr. Ryland	5	0	0
Miss Hassard.....by Ditto	1	0	0

☞ *Whenever our Friends find it more convenient to pay their Contributions at the Banking House of Sir John Perring & Co. than at the Missionary Rooms, they will be pleased to mention* by whom *and* on what account *Payment is made. The Sum of £40 was paid there on Account of the Society on the 6th of November, but as no Name was given with it, the Secretary finds himself, of course, unable to acknowledge it till he receives the requisite Information.*

N.B. The Committee thankfully acknowledge the Receipt of several Parcels of Magazines, &c. for the Missionaries.

Baptist Home Missionary Society.

THE friends of this Institution have abundant reason to bless God for that degree of success which evidently attends the labours of their agents; and also for the liberal contributions which have been received for their support.

Whilst the Committee are thankful that this important cause appears to "*increase in favour both with God and man*," they earnestly entreat that "*prayer may be made without ceasing by the church*," that the influences of the Holy Spirit may still more abundantly accompany the preaching of the gospel in every place; and the means of grace be speedily provided for all the dark places of the earth. The expenditure of this Society is SEVERAL HUNDRED POUNDS BEYOND *its stated income*, and there are still many applications to the Committee, both from *places* that are in great want of assistance, and from *preachers* who are desirous of being employed, *which cannot prudently be complied with for want of larger resources.* The following extracts from correspondence, addressed to the Secretary and to the Committee, it is presumed will prove highly interesting to our readers.

Extract of a Letter from Mr. Jeffery, dated

"*St. Mary's, Scilly, Oct.* 23, 1821.

[The recent indisposition of this indefatigable Missionary, occasioned by incessant labours, and frequent exposures in the night upon the water, rendered it necessary for him to spend a month at Penzance, that he might have the benefit of medical advice and change of air.]

—— Blessed be God! my health is certainly much better than when I left Scilly for Penzance; and by a rigid adherence to the advice of the Doctor, I hope I shall be able to resume the whole of my labours.

The seasonable help which the Society so kindly afforded me, in sending Mr. Crossman for a few weeks, has proved useful to me, and very acceptable to the islanders. Should the Society determine upon supporting another Missionary upon these islands, I know of no one so suitable as Mr. C.; but if the claims of other dark places be too numerous to admit of any more help being sent to us, I hope the Lord will afford me health to go through my usual labours, until it shall please him to raise up others from among ourselves, to aid in this glorious work. In a letter, dated March, 1816, I mentioned that I had been on board the B——— (a transport ship that lay here for some time,) exhorting the soldiers and sailors, and distributing tracts, &c.; a few days since some of my friends in Holy Vale saw the captain who then sailed in the B———, and he desired them, in the most affecting manner, to thank me for the preaching and the tracts, for they had been the means, through grace, of the conversion of himself and two other seamen."

Extract of a Letter from the Rev. S. Kilpin of EXETER.

August 23, 1821.

——— I am happy to bear my testimony to the character and labours of *Mr. Cocks, your Missionary at* CREDITON.

He has carried the gospel into some of the most destitute villages in that neighbourhood; and several persons have been so convinced of sin, and inclined to seek the Saviour, that they now come from those villages, a distance of *three or four* miles, to attend his ministry on the Lord's-day. Mr. C. appears to be every way adapted to that station: he preaches sometimes four times on the Lord's-day; and every evening in the week, except Saturday, he either preaches or goes from house to house distributing religious tracts.

Extract of a Letter from a Correspondent in OXFORDSHIRE.

August 14, 1821.

"A small neat meeting-house for public worship, was opened at CHALGROVE, the resident station of Mr. Heafford, one of your Missionaries, who preaches occasionally at *seven* other stations. The Rev. Messrs. Hinton of *Oxford*, Tyso of *Wallingford*, and Wilkins (Independent) of *Abingdon*, preached upon the occasion. The discourses were interesting and appropriate, the congrega-

tions numerous and liberal, and the prospects of usefulness in that destitute and populous part of the county very encouraging."

A church has lately been formed, and Mr. Heafford is about to become their pastor; but as his relation to the church will not prevent his Itinerant labours, so neither will it dissolve his connexion with this Society.

Extract of a Letter from Mr. Claypole of Yeovil, respecting the Cause at CREWKERNE, *Somerset, dated*

"*August* 27, 1821.

—— I am happy to say that we have found Mr. W. who has been supplying at C. very active, zealous, and affectionate. Besides preaching at C. four times every week, he has gone into the villages in the neighbourhood, and the attendance has been truly encouraging. The parcel of tracts came duly and seasonably to hand, Mr. W. and I went into several large villages and distributed them from house to house. This gave us an opportunity of preaching, or rather talking, of Jesus Christ, and also of giving information that we intended to preach "publicly, as well as from house to house."

Yesterday at half-past three o'clock P. M. we had preaching under a wide-spreading elm-tree in the village of H. about seven miles from this place. We had about 400 very attentive hearers, and the people received tracts after service with great eagerness. We found by conversing with them, that they were extremely ignorant of the way of salvation by Jesus Christ, and indeed we have been used to think this populous village as one of the strongest holds of Satan in all this district. They appear now inclined to hear the word: O that "the time to favour them may come—the set time!" My christian love to the Committee. "*Brethren, pray for us!*"

Extract of a Letter from Mr. Gowing, BRAMFIELD, *Suffolk, dated*

"*September* 25, 1821.

—— Through Divine help I continue to preach at *six* out of the *seven* places mentioned in my last: having been obliged to relinquish St. Lawrance for want of a place, the friend being dead who used to receive us. In the town of *Halesworth*, where we used to worship in a cottage, the people have been able to erect a plain brick building, 38 feet by 29, for about £380.—At *Southwold*, also another of the stations, they have built a small place of worship, which will contain about 200 people, which is well attended: the church is now increased to 66, and the Lord is evidently "calling his own sheep by name, and leading them out."

I am greatly encouraged in my village labours, and would wish to continue them for three reasons:

1. The great necessity of carrying the gospel to those who are destitute of it, and who will not go a few miles to hear it.

2. I have seen the glorious effects of Village Preaching, when the Lord has blessed it to many souls.

3. I find a reward in the work itself, in fulfilling the commission and following the example of God my Saviour.

If the Committee should think my labours deserving encouragement, what they allow will be gratefully received, and greatly encourage me in my work."

Extract of a Letter from Mr. G. Jones of Wolston, *respecting* KENILWORTH, *dated*

"*October* 31, 1821.

—— Having informed the friends at *Kenilworth* that I understood there was a young man, who had been recommended to the Committee as a suitable person for a Home Missionary, who was not yet engaged with any station; they immediately expressed a strong desire to obtain him for one year at least; and also their determination to do all in their power for his support. They will, therefore, be exceedingly glad if the Committee should agree to send him there, and afford that assistance which will be necessary to effect an object so desirable. If the young man's preaching should prove acceptable and useful, as I trust through the Divine blessing it will, I have no doubt but the people will raise at least £20 a year, besides their other expenses of chapel rent, &c. I need

not say how anxious I am that this station should soon be occupied by a zealous labourer. Having seen a numerous congregation collected, and a Sunday-school established in the midst of a population of at least 3,000 people, besides surrounding villages, it would be grievous indeed if by any means we should appear to lose the things which we have wrought.

We are now waiting for your kind information respecting the decision of the Committee."

Extract of a Letter from Mr. Winter of SOUTH SHIELDS, *dated*

"*September* 3, 1821.

—— I embrace the first opportunity of acknowledging the kindness of the Society, in the donation which they have sent me. I rejoice to inform you that the cause prospers among us, even beyond our expectations. About three years ago, the attempt was made to raise a congregation in this town, containing a population of nearly 20,000 souls, and like most of the other parts of Durham and Northumberland, very deficient in the means of grace. A church has been formed of about 30 members, and I trust there are many sincere and humble inquirers after the way of salvation. Our new chapel, which will contain from 5 to 600 hearers, was opened in August last, and is well attended.

I hope we shall soon form an Auxiliary to your Society, and be able to make some return to your funds for the kind and seasonable aid which we have experienced."

Account of Contributions received for the BAPTIST HOME MISSIONARY SOCIETY, *by the Rev. Messrs. Chin of Walworth, and Payne of Ipswich, in May,* 1821, *chiefly in the County of* SUFFOLK.

	£	s.	d.
COLCHESTER.			
Cook, Mr.	1	0	0
Nice, Mr.	2	0	0
Savill, Rev. J.	0	10	6
Small Sums	2	7	6
Bligh, Mr. D. *Langham*	1	0	0
Everetts, Mr. *Capel*	3	0	0
Horlick, Mr. *Strabrook*	1	0	0
DISS.			
Collection, Rev. Mr. Ward's	2	15	0
Jeffes, Mr. J.	1	0	0
EYE.			
Collection, Rev. Mr. Simpson's	3	11	0
GRUNDESBURGH.			
Collection Rev. Mr. Thompson's	3	13	6
Dains, Mr. *Falkenham*	1	0	0
FINBOROUGH.			
Friends at	0	15	0
IPSWICH.			
Collection at Rev. Mr. Payne's	5	16	0
Cowell, Mr.	1	0	0
Friends	3	5	0
Lacy, Mr.	1	0	0
Pollard	0	15	0
Richardson, Mrs.	1	1	0
STONHAM.			
Collection at Baptist Chapel	1	15	6
Clergyman, A	1	0	0
Wilcox, Rev. J.	0	10	6
Shelfhanger, Mr. Dogget	1	0	0
STOKEASH, Collection	2	8	6
SUTTON, Collection	1	12	6
STOW MARKET, Ditto	4	2	6
Stradbrook, Friends at	3	7	0
Trimley, Rev. J. Julian	0	10	6
Wolton Collection, Rev. Mr. Cowell's	1	2	3
WOODBRIDGE, Collection at Rev. J. Pryce's Chapel	2	12	3
Friends at Ditto	1	10	0
	58	1	0

Collected in another Journey, by the Rev. Mr. Payne, in the County of SUSSEX, *September,* 1821.

	£	s.	d.
BRIGHTON.			
Collection at Rev. Mr. Packer's Meeting	30	19	6
Nasham, John, Esq.	1	0	0
Stranger, A.	5	0	0
WORTHING.			
Evershed, Mr.	1	0	0
Gray, Mrs.	2	2	0
LEWES.			
Collection at Rev. Mr. Pewtress's Meeting	5	0	0
Dicker, Mr. Junior	1	0	0
Venning, Miss	0	10	0
	£46	11	6

Contributions received by the TREASURER *and* SECRETARY, *since Midsummer last.*

	£	s.	d.
Anonymous, per Treasurer	10	0	0
Ditto per Secretary	10	0	0
Ditto per Mr. Fell	1	0	0
Auxiliary Society at *Clapham*	23	15	3
Ditto Do. at *Walworth*	12	0	0
Ditto Do. at *Forton*, per Rev. Thomas Tilly	1	10	0

	£	s.	d.
Bagster, Mrs. per Rev. J. Ivimey	4	0	0
J. D. per Ditto	1	0	0
F. J. Mrs. per Mr. Walkden	10	0	0
Hope, S. Esq. *Liverpool*, per Rev. M. Fisher	10	0	0
Heskins, Mr. *Nailsworth*, Sub.	0	10	6
Kennaway, Sir John, per Rev. J. Hughes	10	0	0
Page, Rev. H. *Worcester*, Sub.	1	1	0
Parnell, Mr. *Ashford*, Sub.	1	1	0
Saunders, Mr. *Whitchurch*, per Rev. J. Saffery	10	0	0
Wyke, Mr. *Abergavenny*, Sub.	0	10	6
Wells, Mr. Sub.	1	1	0
Villager, A, per Mr. Webb	0	10	6

Collected by the Secretary on a Journey, July, 1821.

BIRMINGHAM.

Auxiliary Society at Bond-street	10	0	0
Beilby, Mr.	1	1	0
Brinton, Mr. Sub.	1	1	0
Deakin, Mr. F. Sub.	1	1	0
Edwards, Mr. *Newcastle U. L.*	0	10	6
Fletcher, Mr.	0	10	0
Groom, Mr. Sub.	0	10	6
Hadley, Mr. Sub.	0	10	0
Hodgskins, Mr. Sub.	0	10	6
Johnson, Mr. Sub.	1	1	0
King, Mr. Sub.	1	1	0
Lawrence, Mr.	0	10	6
Petford, Mr. Sub.	0	10	6
Phillips, Mr. *Hanley*	1	0	0
Rooms, Messrs.	1	0	0
White, Mr.	0	10	0
Woodall, Mr. per Mr. Lepard	0	10	0
Small Sums	0	19	0

COVENTRY.

Baker, Mr.	0	10	6
Booth, Mr. Sub.	1	1	0
Booth, Mr. R. Sub.	0	10	6
Butterworth, Mr. Sub.	1	1	0
Jeffery, Mr.	0	10	6
Mayo, Mr. Sub.	1	0	0
Seagar, Mr. Sub.	0	10	6
Small Sums	0	12	6
Collected at Rev. Mr. Franklin's Meeting	3	10	7½
Do. at the United Missionary Prayer Meeting	3	8	2¾
Do. at Kenilworth	1	7	3
Do. at Southam	3	4	0

BATH.

Calwell, Mrs.	5	0	0
Gay, Mr.	1	0	0
Smith, O. Esq. Sub.	10	0	0
Smith, J. G. Esq. Sub.	1	1	0
Small Sums	0	11	0

PECKINGTON.

Evill, James, Esq. Sub.	1	1	0

FROME.

Allen, Francis, Esq. Sub.	1	1	0
Britian, Mrs.	1	0	0
Britian, Mr. Sub.	1	1	0
Butcher, Mr. Sub.	1	1	0
Clift, Mr. Sub.	0	10	6
Cooper, Mr. Sub.	0	10	6
Howell, Mr.	0	10	6
Kingdon, George, Esq. Sub.	1	1	0
Mansford, Mr.	0	10	6
Shephard, Mrs. J. and Mr. J. H.	1	1	0
Small Sums	1	12	6

MELKSHAM.

Phillips, E. Esq. Jun.	1	1	0
Phillips, J. Esq. Sub.	1	1	0
Townsend, Mr. E. Jun. Sub.	1	1	0
Small Sums	1	4	6

TROWBRIDGE.

Anstie, Mr. Sub.	0	10	6
Dunn, Mr. Sub.	1	1	0
Harris, Mr. Sub.	1	0	0
Harris, Mr. R. Sub.	1	1	0
Salter, Mr. S. Sub.	1	1	0
Stancomb, Mr. Sub.	1	1	0
Stancomb, Mr. Joseph, Sub.	1	0	0
Stancomb, Mr. John	1	0	0

WESTBURY LEIGH.

Chubb, Mr.	0	10	6
Haines, Robert, Esq. Sub.	1	1	0
Overbury, B. Esq. Sub.	1	0	0
Tucker, Mr.	0	10	6
Wilkins, Mr. Sub.	0	10	6
Wilkins, Mr. John Sub.	0	10	6

P.S. The Committee have agreed to assist in supporting *Four additional* Missionaries: in the Counties of Gloucester, Hereford, Lancaster, and Warwick. Urgent applications are now before them from Oxfordshire, Worcestershire, and Montgomeryshire: in each of these counties there are Missionaries waiting to be sent forth, and "fields white and ready to the harvest." Nothing appears wanting except "*a supply of the spirit of Jesus Christ*," and *larger funds*, to extend the operations of this Society on every hand. May the Lord provide the means, and command his blessing!

*** Donations and Subscriptions for the general funds of this Institution, (or to be appropriated in any particular district which the contributors may recommend,) are received by W. Day, Esq. *Treasurer*, 99, Newgate-street; Rev. J. Edwards, *Secretary*, 21, Thornhaugh-street, London, and by any Minister or Member of the Committee.

CONTENTS.

ANNUAL MEETINGS. Page

List of 216
Bible Society 254
British and Foreign School Society 305
Female Penitentiary 257
General Union..... 306
Home Missionary Society 257, 307
London Hibernian Society ...255, 267
London Missionary Society...258, 303
Religious Liberty 304, 356
Society for promoting Christianity among the Jews 305
Stepney Institution 258, 307
Sunday School Union 257
Wesleyan Missionary..... 250

ASSOCIATIONS.

Bedfordshire..... 259
Cornwall..... 172, 259
Hants and Wilts..... 362
Isle of Ely.....30, 259
Northamptonshire.....213, 448
Northern..... 362
Oxford..... 362
Welsh, S. E. 448
Welsh, W. 448
Wilts and Somerset 259, 536
Yorkshire and Lancashire 30, 495

BAPTIST HOME MISSIONARY SOCIETY 127, 261

ESSAY DEPARTMENT.

Abiding in Christ..... 377
Address to Baptist Churches 474
Afternoon Non-attendance 240
Anecdotes.....111, 198, 434
Annual Meetings, Advantages of.. 236
Answer to Query 392
Antidote to Infidelity 153
Baptists, Vindicated 291
Baptist Church at Battle..... 517
Bridgnorth 108
Bridlington..... 196
Newport, Monmouthshire 211
Steventon 433
Butler's History of the Catholics .. 5
Christian Ministry 238
Claims of Watchmen 478
Diligence, Christian 191, 287
Dream..... 58
Dutch Baptists 341, 391, 429, 477
Fig-tree, Barren..... 111

Page
Harvest Homes..... 432
Henry Philip, Opinion of 156
Henry, Matthew, Sermon by 383
How to ruin &c..... 100
Holy Spirit, Outpouring of 194
Interesting Letter on Death 12
Ivimey's (Rev. Mr.) Sermon, Sketch of 329
Jews 110
Letters of Dr. Erskine..... 12
Mr. Lawson..... 55
Mr. Newton 152
Mr. Swain 195
Memoirs of Dent, Mrs. 185
Dunlop, Mr. 509
Freeman, Rev. William.. 277
Freeman, Mrs. 282
Gale, Dr. John..... 141
Harris, Mr. John 229
Thompson, Mr. George .. 188
Motives to Holiness..... 338
New Year..... 1
Outpouring of the Spirit..... 105
Oxfordshire Circular Letter...465, 511
Providence 469
Queries.....62, 344
Questions and Counsel 49
Realizing Views of Eternity..... 421
Religious Distraction, Cause of ... 45
Religious Tract Society..... 340
Religious Tract Anecdotes 524
Remarks on Charles Butler, Esq. . 52
Satanic Influence 97, 284
Scott, Rev. Thomas, Death of..... 232
On the Revival of Religion 334, 388
Scriptures misapplied 522
Separation from the World..... 154
Supplying our Churches &c. 424
Trinity, Knowledge of..... 109
Tyndal, William..... 9
Walking with God..... 103
Word in Season 480
Words of the Wise..... 13

INTELLIGENCE, &c.

Abeona Transport, Loss of 96
America..... 125
Baptist Cases 446
Baptist Widows, Sums voted to... 363
Brougham's, Mr. Bill.....75, 89, 169
Burmah..... 168
Cape of Good Hope..... 210
Committee of Deputies 213
Coronation 355
George III, Commemoration of ... 362
Geneva 406

	Page
High Wycomb, Meeting at	363
Hydrophobia	538
Letters of Rev. Mr. Draper	450
Rev. Mr. Judson	73
Rev. Dr. Staughton	73
Mack, Mr. John, designated as a Missionary	258
Milton	537
Moung Shwa-ba	403, 447
Nova Scotia	125
Providential Preservation	95
Queen's Funeral	443
Rataffe, Prince	403
Report of Committee, &c.	401
Scotland	356
Seamen's Library	495
Staughton, Dr.	355
Suicide	538
Sunday School Union	445
Tent Village Preaching	96
Waller, Trial of Mr.	444
Widows, Burning of	312

Irish Chronicle.

Baptist Irish Society	313, 365
C. Mr.	497
Cope's, Dr. Sermon	267
Davis, Mr. Stephen	129
Hamilton, Rev. John	175, 542
Inspector of Schools	454
Irish Reader	410
Keen, Rev. C. T.	219, 412, 499
M'Carthy, Rev. Isaac	174, 409, 500, 541
Marshman, Rev. John	173
Moore, Mr. William	77, 219, 410, 453
O'Brien, Mr. John	130, 544
O'Neil, Mr. W.	132, 455, 543
P. B.	35
Reader	455
R. M—y	35
R. P.	36
Sabbath Reader	412, 544
Sunday School Society Ireland	265
Thomas, Rev. Mr.	220, 498, 542
Vaughan, Mr. James	131
Wilson, Rev. Josiah	33, 132, 173, 217, 453, 497, 541
W. M.	34

Juvenile Department.

Anecdote of a little Girl	18
Earl of Bedford, Letter of	14, 62
Historical Essays, No. 17, 1377—1399	198
No. 18, 1399—1413	525
Importance of Humility, &c.	111
Philosophical Reflections; No. 24, Iron	157
No. 25, Copper	435

Meeting-houses, New, or Re-opened.

	Page
Alfred-place, Southwark	171
Attleborough	449
Battle	213
Cardiff	449
Cheltenham	448
Fenny Stratford	494
Glasgoed	172
Gloucester	492
Hampstead	492
Holywell	448
Monmouth	172
Napton	213
Pen-allt	171
Rhagland	172
Sodbury	493
Somers'-town	31
Steeplane	213
Witney	495

Missionary Herald.

Ajimere	136
Allahabad	86
Batavia	39, 178
Bedfordshire Auxiliary Society	135
Benares	84
Bristol and Bath Society	81
Burton and Evans, Messrs.	137, 182, 223
Calcutta	39, 271, 373, 415, 458, 503
Cawnpore	506
Chamberlain, Rev. Mr.	40
Chittagong	83
Colombo	506
Cuttack	40
David, Mahommedan History of	179
Delhi	42, 87, 137, 274, 375
Digah	417, 461, 505
Guyah	506
Home Proceedings	37, 81, 133, 177, 269, 321, 369, 413, 457, 501
Honduras	43
Jamaica	550
Jessore	84
Kent Society	82
Kingsbridge Society	82
Kingston	225
Letter from Rev. G. Atkinson	177
Rev. W. Giles	177
Moorshedabad	41, 86, 374, 460
Poor Blind Girl, Liberality of	134
Raffles, Sir T. S.	224
Saffery, Rev. John	37
Samarang	180
Serampore	135, 222, 270, 414
Singleton, Rev. John	38
Spanish Town	226
Subscriptions	44, 138, 183, 227, 275, 327, 376, 420, 463, 508, 551
Sumatra	137, 182, 224, 507, 546
Ward, Rev. W.	222, 270, 372, 458

NEW CHURCHES.

	Page
Bideford	492
Chapman-street	537
Crewkerne	260
Hanley	75
Lambeth	493
Liverpool Fourth Church	260
Newport, Monmouthshire	211
South Shields	537
Welchpool, Montgomeryshire	214

OBITUARIES.

Atkinson, Mr. J.	201
Barnes, Mr. Zacharias	19
Barraclough, Charles	481
Beddome, Mrs. Rebecca	345
Bolton, Rev. John	530
Bottomley, Mr. W.	349
Brown, Mrs. Elizabeth	437
Button, Rev. W.	397
Carter, Mrs. Hannah	24
Conway, Mrs.	201
Crisp, Mrs.	162
Evans, Rev. David	529
Fletcher, Rev. Thomas	21
Ford, Rev. George	205
Freeman, Rev. W.	205
Hall, Mr. T.	531
Humphrey, Mr. D.	532
Hunter, Rev, C.	205
Hewit, Mrs.	116
Jopling, Mr. James	393
Ivimey, Mrs. Hannah	394
Lindsey, Rev. Dr.	117
Ludgate, Mr.	203
Marlow, Nancy	203
Mead, Mrs. Ruth	480
Mustoe, Robert	159
Nichol, Rev. Dr.	117
Page, Alderman	162
Pedley, Mrs. Elizabeth	241
Queen, The	393
Rose, Mrs. Mary	527
Rutland, Mrs. M.	113
Scott, Rev. T.	205
Scroxton, Ann	23
Smith, John James, Esq.	163
Smith, Rev. W.	532
Stewart, Mrs. Elizabeth	347
Tamsett, Eliza	528
Tatham, Mr. L. C.	205
Toller, Rev. T. N.	161
Watt, Dr. James	293
Whitfield, Rev. C.	532
Woodhill, Mrs. E.	66

ORDINATIONS AND REMOVALS.

Ashford, Mr.	214
Bate, Joseph	259
Baynes, Joseph	405
Blackmore, Samuel	215
Bradford, James	30
Clay, John	405
Coombs, Benjamin	492
Denham, Josiah	215
Drayton, G. B.	363
Falle, Philip	407
Gonthier, Jean Guillaume	407
Guers, Emile	407
Hinton, J. H.	215
Johns, W.	494
Jones, H.	494
Larom, C.	493
Pulsford, Mr.	215
Puntis, James	214
Pyt, Henry	407
Reynolds, W.	450
Smith, Andrew	495
Swinton, John	30
Thodey, S.	172
Thomas, Timothy Jun.	214
Thompson, Charles	493
Upton, James Jun.	405
Upton, William	494
West, Ebenezer	495
Winter, John	537
Young, William	171

POETRY.

God is known &c.	364
Hymns sung at a Harvest Home	452
Ode to Christmas	539
On Messrs. Ward and Mack	312
On Mr. Colborne	408
On Mr. E. Parker	408
On seeing a Crocus	128
Rural Walks	32
To Mrs. Chamberlain	76
To Miss E. K.	496
To Mrs. Frearson	364
To the Pomegranate	496

REVIEWS.

Baker, Life of Mrs.	298
Brook's History of Religious Liberty	299
Brown's Appeal &c.	165
Brown's Means of doing good	28
Burnside's Tea-table Chat	72
Chalmers's Application of Christianity, &c.	297
Clarke's History of Intolerance	167
Conder on Nonconformity 24,	67
Cottage Minstrel	441
Defence of British and Foreign School Society	118
Dubourg's Narrative &c.	353
Edmeston's Sacred Lyrics	401
Eternal Reprobation disproved	488
Foot on Baptism	296
Funeral Sermon and Address for Rev. W. Button	536
Gibbs's Defence of the Baptists	483
Hall's (R.) Apology, &c.	533
Hamilton's Establishment of the Law &c.	300
Hewlett's Sermons	486
Inglis on Ecclesiastical Establishments	245

	Page
Inquiry &c. Mr. Brougham's Bill	118
Italian Convert	353
Jarrom's Vindication &c. against Jackson	534
Jay's Sermon at Salters' Hall	27
James's (J. A.) Sermon	248
Johnson's Reasons, &c.	553
Jones on Revelation	301
Jones's Prayers	301
Keynes's Life of the Rev. H. Field	532
Lawson's Orient Harping	163
Lawson's Woman in India	293
Letter to the Earl of Liverpool	248
Lloyd's Letter on Mr. Brougham's Bill	118
Lowther's Present State of the Waldenses	440
More Minor Morals	208
Morell's Studies &c Vol. 4.	205
Observations on Mr. Brougham's Bill	118
Orme's Life of Owen	206
Owen's Posthumous Sermons	399
Owen's Report &c.	353
Pilgrim's Progress, with Notes by Mr. Ivimey	354
Plain Thoughts on Mr. Brougham's Bill	118
Plain Truths	124
Principia Hebraica	398
Redford's True Age of Reason	553
Report of the Committee of Journeymen	401
Ryland, Dr. Two Sermons by	124
Scales's Sermon at Leeds	28
Shepherd's Reply to Lloyd	245
Smith's (Dr.) Scripture Testimony to the Messiah	243
Steven on Chartered Schools	246
Student's Manual	301
Sunday School Sketches	208
Taylor against Deism	441
Taylor, Memoirs of Rev. John	295
Taylor's Picturesque Piety	400
Taylor's View of Baptism	296
Thorn's Eight Lectures	208
Thoughts on Prayer, &c.	249
Toplady's Devotional Retirement	167
Vincent's Spirit of Prayer	301
Ward's Farewell Letters	298
Ward on the Death of Christ	123
Wilks's Biographical Dictionary	535
Wilson's Funeral Sermon for Mr. Scott	352
Witherby's Hints	352
Young's Wreath	248

SIGNATURES IN THE ESSAY AND JUVENILE DEPARTMENTS.

	Page
A.	105
A. B.	14
A Baptist	292
A Traveller	432
An Aged Minister	429
B. H. D.	5, 62, 103
Constant Reader	110
Christopherus	340
D.	111
G.	19, 112, 194, 291
Galaad	240
G. B.	195
Green	473
H.	100, 287
H. S. A.	200, 526
Ignotus	62
J. B.	109, 340, 383, 592
J. M. C.	12
Joseph Such	434
I. M.	193
Iota	9, 49, 55, 110, 258
J. P.	522
Lector	344
M. M.	154
N. N.	436
Philo	156
Philophotos	524
T. G.	383
T. R.	24
Watchful	480
W. G.	477
**	420
Z.	241

SOCIETIES.

Baptist Home Misionary	307, 357, 553
Baptist Itinerant and Home Missionary	127
Baptist Itinerant and British Missionary	127, 261
British and Foreign School	361
British India	212
Catholic in Ireland	94
Continental	169
Greenock's Seamen's Friend	126
Hants and Wilts	31
Home Missionary	31, 127, 212, 357
Port of London	75, 126
Relief of Aged Ministers	211
Religious Knowledge	170
Religious Tract	356

END OF THE THIRTEENTH VOLUME.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.